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MOODY BIBLE INSTITUTE MONTHLY

Volume XXI

February, 1921

Number 6



Dwight L. Moody—1837 1899

"He that doeth the will of God abideth forever."
—1 John 2:17

JAMES M. GRAY
Editor

J. H. RALSTON
Associate Editor

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How God Called An Oklahoma Lad For His Service

Less than two years ago a young man came to Chicago from Oklahoma to become a student in The Moody Bible Institute. Having little money, he went to work in the kitchen, and for a year attended the Evening Classes. Then he entered the Day Classes, but kept his kitchen job on part time.

Back in Oklahoma his parents had been missionaries to the Cheyenne Indians since 1891. They educated their boy at home, until he was ready to enter the academy of Bethel College at Newton, Kansas. Later he had a year at the University of Washington, and then the war claimed him for two years in the Medical Department of the Army, the second year in first aid work at the front.

He speaks the Cheyenne tongue, also French and German, and during a period of three years assisted his father in printing parts of the Bible, and a Cheyenne dictionary.

What was it brought this gifted young man to The Moody Bible Institute with his heart on fire for God, and a purpose to train at any cost for missionary service?

Of all the influences brought to bear on him through the years, the life of his mother was perhaps the greatest. She contracted disease from ministering to the Indians, and could have lived had she left the mission for a different climate, but she stayed, through years of increasing suffering, because she loved her Lord and the Indians more than life. Countless visits to Indian homes and especially witnessing the death of Indian Christians impressed the lad deeply.

Answered prayer in the finding of a valued watch of his father's, lost in a large pasture, had a very definite influence in bringing him to Christ. He made public confession of his faith at the age of sixteen.

The call to Christian work came as he was walking alone in the woods and thinking of his life's work. He knelt to pray, and the presence of the Lord was so manifest as to give the impression of someone at his side with a hand upon his shoulder and pointing him to the world. The need of the world was laid upon his heart, not the Indians particularly, but the world. This was emphasized by a picture sent from Switzerland, which he found hanging in his room when he returned from the army, and which was almost a portrayal of his experience in the woods. Its title was, "Go ye into all the world."

Two of the missionaries among the Cheyenne Indians had been students of The Moody Bible Institute. From them the young man learned of the Institute as a school that would give him a knowledge of the Word of God, and he came to the Institute

October 23, 1919. As already stated, he is still supporting himself by working in the kitchen, where he has been ever found prompt, willing, generous and good natured.

He has chosen to serve the Lord in Africa, if He so wills, and has made application to the Africa Inland Mission.

Who is there with a heart which longs to see laborers thrust forth into God's harvest field that would not covet the privilege of paying the cost of the free training which is being given this young man at The Moody Bible Institute?

Imagine, if you can, what it means to have many hundreds of young men and women of similar purpose and consecration studying God's Word and fellowshipping together in the school founded by D. L. Moody, and day by day showing forth Christ in soul-winning activities throughout Chicago, as directed by the Institute's Practical Work Department.

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We ask and keep on asking you to give because the need is so large and so constant, and because only by the generous giving of a great many is it possible to meet it.

God loveth a cheerful (literally, hilarious) giver.—II Cor. 9:7.

And God is able to bestow every blessing upon you in abundance, so that richly enjoying all sufficiency, at all times, you may have ample means for all good works.—Weymouth's translation of II Cor. 9:8.

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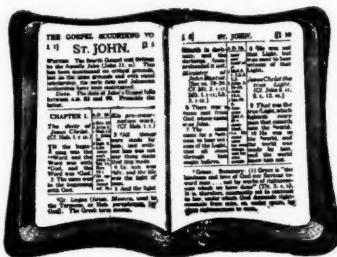
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6 There was a man sent from God, whose name was John.	mOr, author- ity.	The incarna- tly. John 18-23; Lk. 3. 4.)
7 The same came for a witness,	(Mt. 3. 10;	3. 4.)
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Vol. XXI

FEBRUARY, 1921

No. 6

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Our March Issue

Our March issue covers the period in the Ecclesiastical Calendar which includes the days known as Holy Thursday, Good Friday and Easter, for which reason it will contain among other features, a sermon by the Editor-in-Chief on

"Jews in Gethsemane,"

and one by the late Rev. Henry M. Parsons, D. D., of Toronto, Canada, covering in outline the whole scope of

"The Doctrine of the Resurrection."

Dr. Parsons was one of that coterie of Bible-loving, Bible-teaching pastors to which belonged, W. J. Erdman, Bishop William R. Nicholson, A. T. Pierson, George F. Pentecost, S. P. Goodwin, A. J. Gordon and James H. Brookes. His daughter, Mrs. John Timothy Stone, of Chicago, recently presented us with several of his manuscripts which have never been published and which will enrich our pages from time to time.

The sermon from our Editor-in-Chief, is one for which special request was made.

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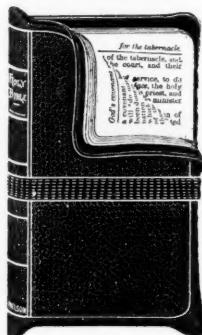
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Williamsburg Mission to the Jews

STATION A

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Moody Bible Institute Monthly

FEBRUARY, 1921

EDITORIAL NOTES

The following prayer of George Washington is used regularly at "The President's Chapel" of the George Washington University, and voices the aspirations of the University for Prayer the fulfilment of civic duties and the promotion of national welfare. We publish it in place of our customary "Cut from the Loaf" in the month which commemorates his birthday.

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection, that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation.

Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen."

+

Another great man besides George Washington and Abraham Lincoln was born in February, and of all his works that follow him none **D. L. Moody's** has a broader or **Ministry in Print** more lasting and beneficent influence than the ministry in print.

We were unusually interested in a recent quarterly report of the Bible Institute Colportage Association, which he founded, stating that twenty-eight students of the Moody Bible Institute had taken Colportage Library books with them during their vacation last summer and sold 3,675, with personal blessing to the purchasers and financial aid to themselves. Nearly 29,000 copies of the same books went out in a single month recently, to say nothing of cloth bound volumes, pamphlets, Testaments, Scripture portions and tracts.

The churches through their pastors, or otherwise, are aiding cordially in this blessed enterprise, no less than ninety of them thus far having accepted an offer

of posters telling of the great need of sound, evangelical, anti-heresy literature in these troublous times. These posters have been hung in the church lobbies and other places where they could be seen and read by the people, and thus have extended the work. Blind eyes have been opened and sin-bound prisoners have been set at liberty through the ministry of these books, and sometimes in remote parts of the earth where the voice of the preacher or teacher is never heard.

The directors and workers of the Association are looking to God's servants everywhere to co-operate with them by the contribution of their means, by prayer and personal effort, to widen this ministry that the hearts of the indifferent may be moved, and that the strongholds of Satan may be pulled down. The vision is the same as that which D. L. Moody had when he originated the work, and the same blessing of God seems still to attend it.

Further information on the matter may be obtained by addressing the Association at 826 North La Salle Street, Chicago.

+

The *Sunday School Times* and the *Missionary Review of the World* have felt it a duty to say some serious things about the World's Sunday **The Tokyo School Convention held Convention** in Tokyo, last summer.

We were prepared for it by certain literature previously received from the Convention itself, but we withheld comment until our own representative had returned, which did not take place in time to make mention of the matter until now.

Suffice to say that in our judgment the criticisms are sustained as to the compromised position in which Christianity has been placed by the Convention before the heathen world.

Explain the circumstance as they may, the obeisance of Convention leaders before the portrait of the Japanese Emperor has been regarded in the rank and file of that nation as an act of adoration, and Buddhism will not be backward in cultivating that opinion as far as its influence extends.

But even were this otherwise, the fact is admitted that the Convention was made possible by political and financial support of Shintoists, Confucianists and Buddhists of the Patrons Association

—“men who knew of Christ, and yet deliberately rejected Him,” as the *Times* says with solemn truth.

We have on our table, and have briefly examined, *The Ideals of the Shin Followers*, and *The Mahayan Buddhists and Their Work for Children*, two books which were placed in the Convention hall for free distribution to the delegates, with the expressed hope for a “co-operation of all religions for the sake of humanity and culture.” “This league of religions alone,” the book says, “will solve the many complicated and difficult questions which are now disturbing the world.” A remark which is, in so far, a fulfilment of the Bible prophecy concerning the Antichrist, in whom will be headed up for a season, all the religions as well as all the politics of the world, after the translation of the Church to be with the Lord.

We also have something else on our table, which, in a way, interests us even more, namely, the address of Prince Tokugawa, president of the House of Peers, at a luncheon in the House of Parliament, given to 150 delegates and visitors specially invited.

In this address he characterized the Convention as “a world movement aiming at the betterment of human society through moral and religious education,” and added: “*It is not a mere Christian propaganda; it is part of that greater propaganda of the religion of humanity,* which makes us feel that all the world is akin, and inspires us with universal longing for higher and nobler standards of life.”

At the close of this address, the official representative of the Convention, cordially thanked the Prince, and proposed that his name be added to one of the committees!

As we are writing for loyal and intelligent Christians comment is unnecessary.

+

It seems that God made a mistake in giving mankind our present Bible, but it is a comfort that nothing was known of it till recently when “**The Kind of Bible Needed**” editorial with this caption in the *Christian Century*.

That is not to say that the editor charges the error upon God, because in his judgment God had nothing to do about it, inasmuch as the “collection of

writings called the Bible" came into the hands of the present generation "out of the somewhat distant past," and is simply "the record and library of the world's supreme religious experience."

But it does not make so much difference how or when it came, because "it is not the only holy book in our possession," although "it may justly claim to be the greatest."

The curious thing is, "that it should have come to us in so clumsy and inconvenient a form" as he says, "the arrangement of its books being wholly traditional, unhistorical and misleading." One wonders if Jesus knew this, so far as the Old Testament is concerned of which He was so fond.

At all events, the present need is "a Bible in which the materials shall be arranged in chronological order."

But this is not all. "The Bible contains a considerable amount of material which serves no useful purpose in the collection. The major portion of the books of Numbers, Leviticus, Deuteronomy, Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, Canticles and Ezekiel, and much of the books of Exodus, Judges, Joshua, Proverbs, Lamentations, Daniel, Joel, Nahum, Habakkuk, Zephaniah, and one or two portions of the New Testament could be left out with advantage" (*The Christian Century*, Oct. 14, 1920).

And this is the utterance of a Christian (?) journal, the reputed mouthpiece of a great Christian denomination.

How can the family altar flourish in the atmosphere of such teaching? How can young people be held in allegiance to the church? How can the world respect the Christian ministry? How can souls be saved? How can Christian literature get a hearing? How can the claims of missions be enforced? How can the authority of government, either divine or human, be long maintained where the Bible is thus regarded simply as a piece of defective literature?

* * *

Ever since the Reformation there have been those who have insisted that the Papacy was the scarlet woman of

Revelation and the Pope

Shall the Pope Rule We have not seen it that

the World? way since we began a study of prophecy, although we could not but be impressed with the fact that Rome was to play an awful part in the development of the apostasy of the last days, and that if the Pope were not the future secular head of the nations spoken of by the prophets, he might be at least the ecclesiastical head; if not the Beast with the ten horns, he might be the Beast with the two horns.

But passing that for the moment, it is deeply interesting to note the marked revival of the Roman Catholic power since the war, or what Mr. Huddleston speaks of in *Current History* as "The Vatican's New Place in World Politics."

In practically every European country and to a certain extent in America, as he says, the Roman Catholic church is openly taking its part in the reconstruction of the torn and shattered continents, and, indeed, such is apparent even to the ordinary observer. The politician and the statesman are turning to it for help. Even the anti-Catholic rulers of France are making overtures to enlist its support in the government of Alsace-Lorraine, and "the formation of a great Catholic bloc in central Europe to counterbalance Protestant Prussia." Its influence in Ireland requires no proof, and now we see the solicitude of the British government for its co-operation in quieting or directing the course of the present revolution in that isle. A new drama is also being worked out on the romantic stage of the Mediterranean in which the Vatican and certain political parties of Italy are to play an important part.

But of particular interest just now is that which concerns the Papacy and the League of Nations. Even the Protestant Balfour is asking that its moral authority be utilized there to make the League something of a reality; and "official conversations" are said to be in progress which it is hoped may result in the representation of the Vatican on the Council of the League. Obviously the Pope's presence there, by proxy, of course, would imply his authority openly acknowledged in international politics, and would, indeed, as this magazine writer affirms, "constitute the triumph of the Vatican." The pronouncements of the League would be respected by many people, but the Vatican and League speaking with the same voice would be irresistible. Who would care to defy their united verdicts? As the Revelator asks concerning the Beast, "Who is able to make war with him?" (13:4.)

* * *

A lady correspondent in New York objects to a remark on the League of Nations appearing in our November issue, in which we

The League of Nations expressed gratitude "that for the Jewish Peril

the present at least, our sons and brothers will not be called upon to again settle the quarrels of the . . . peoples of the Old World."

She thought we were inaccurate and ill-advised in saying this, inasmuch as we went into the war for our own safety.

We grant this, but it was a quarrel of the peoples of the Old World that imperiled our safety. Moreover, our remark was looking forward rather than backward, in which respect we were in harmony with many of the leading statesmen of the nation, and, as the late election showed, with an overwhelming majority of its electors.

The correspondent also referred to a quoted paragraph on "The Jewish Peril" in the department of Notes and Suggestions in the same issue, regarding it as "insufficient." The point of her objec-

tion is not clear, but she may have regarded the paragraph as in some sense qualifying or apologizing for Dr. Panton's article in the September issue, entitled, "The Latest Preparations for Antichrist," and she may have thought that we should have gone further.

In that article Dr. Panton referred to the "Protocols" which have been causing a stir in both Jewish and Gentile circles of England and the United States, and we consider that he was dealing with facts. We should be sorry indeed if those facts incited already existing prejudices into the penalizing of the whole race of the Jews, yet they are so vital in themselves and in their confirmation of prophecy, that to withhold all public reference to them in these dark days of apostasy would be more serious than their publication. It might have been better had the quoted paragraph appeared in another department of the MONTHLY, perhaps in our editorial columns, but the caution itself could scarcely have been expressed more strongly or sufficiently.

We recommend our correspondent to read *The Cause of the World's Unrest*, just published by G. P. Putnam Sons, which gives the data on which Dr. Panton's article was based. It is an unusually interesting book, especially in view of the attacks of the Jews now being made upon Mr. Henry Ford and the *Dearborn Independent*. That journal simply gave to its readers what had been well known for some time to the thoughtful people of Great Britain.

* * *

Before Pastor Fetler and his party of twenty-six missionaries departed for Russia last fall, he impressed upon them the need of being "crucified men to preach a crucified Saviour." A number of them had the conviction that they would fill martyrs' graves, but for this they were ready if by any means they might bring a few souls to Christ. Mr. Fetler himself remarked, "We know that Russia is just an open grave, but we go into that land just as a corn of wheat which is quite willing to fall into the ground and die, if our Master shall be able to have some fruit therefrom."

Let that spirit animate us all and the revival would be here, for which many have been praying a long while.

* * *

A man of genius, a born organizer and promoter, knowing how to be abased and also to abound, had Sol C. Dickey chosen a business instead of **Dr. Sol C.** a ministerial career, he would **Dickey** have made and lost fortunes with the same imperturbability.

By nature an optimist, fulfilling Lord Lyttleton's description of how "Love can hope when reason would despair," he never gave up; and whether men lauded him or forsook him and fled, he pursued undauntedly the purpose which he began. Winona Assembly and Bible

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Conference were, under God, the creation of his heart and brain, and whether the sun shone or the storm broke upon it, his faith in it and his devotion to it never flagged. We were glad to know that he saw the light breaking through the clouds before his unexpected end came.

His death in Jacksonville, Fla., December 23, followed in two years almost to the day the departure from us of Dr. Chapman, who had been so closely associated with him in the golden days of Winona. In different ways we miss them both. To neither would our faith permit us to say, "Good night!" but in some brighter clime we confidently expect to bid them both, "Good morning!"

* * *

Just November, the *Baptist Progress* (Dallas, Tex.) contained an editorial note to the effect that the Moody Bible Institute had on its lecture course men who were noted for their attacks on the inspiration of the Bible.

The paragraph was copied into other

papers, of course, and did damage to the Moody Bible Institute before its source could be traced and its error corrected.

When this was done, however, the *Baptist Progress* did the Christian thing by explaining its mistake and apologizing for the unintentional injury.

It seems that the editor had misapplied an editorial in the *Western Recorder* of the previous July referring to an eastern institution which had been taken for the Moody Bible Institute.

The editor writes us that he is happy to know that "the Moody Bible Institute stands four square for the inspiration of the Bible." And so are we.

* * *

The importance of memorizing choice portions of Scripture is being re-emphasized by The Berean Band, an international movement started in

The England fifteen years ago. **Berean Band** During last year branches were organized in twenty-five different states of the United States, and we earnestly urge our readers to form Bands among their friends, in

the Sunday-school, or in the various church organizations.

The sole obligation of membership is to learn each week one of the verses furnished to members. Individual membership costs only five cents a year in groups of twelve, but two cents should be added for postage in cases of less than twelve. Address, The Berean Band, 153 Institute Place, Chicago, Ill.

* * *

A friend of THE MOODY BIBLE INSTITUTE MONTHLY sent us a check last month for \$100 to be used for its distribution, which we

The "Monthly" Gift Fund When such gifts are left to our discretion

they are turned into our missionary fund to send the MONTHLY first, to foreign missionaries and their helpers, and, secondly, to pastors of limited means, city mission workers and frontier missionaries. We trust that others will follow the example of our good friend and help to swell this fund which is bringing a blessing to many needy places.

Modern Problems in Science and Religion

By George McCready Price, M. A., Professor of Geology in Pacific Union College, Lodi, Calif.; Author of *The Fundamentals of Geology; Back to the Bible; Q. E. D., or, New Light on the Doctrine of Creation*, etc.

This article is the first of three by Professor Price on "Modern Science Confirming the Bible."—Editors.

PART ONE

THE PRESENT STATUS OF DARWINISM

MANY people not in close touch with scientific investigations are liable to blunder, and even to make themselves ridiculous, when speaking of the present status of Darwinism and the theory of evolution. Because with any well informed scientist Darwinism and evolution are not synonymous. The former is but the biological portion of the latter, and accordingly a subdivision of the general theory. But it frequently happens that people with only a bowing acquaintance with modern natural science, or who possibly get their ideas along these lines chiefly from the popular magazines, will see it stated by some good authority that scientists have rejected or outgrown Darwinism, and they begin to rejoice that what they regard as an antichristian theory has been overthrown, and in speaking of the matter (or worse still, even in writing about it) they will affirm that the evolution doctrine is now discredited or repudiated, and they do not see how they are giving a wrong or wholly false impression.

What Darwinism Stands for Only

Even the term "Darwinism" is often used in quite distinctly different senses. Properly speaking it should be used only as referring to Darwin's private patent, the theory of natural selection, as an alleged explanation of how the various types of plants and animals probably originated in the long ago from other

different, and probably less developed, forms of life. But the term is also used, rather carelessly, perhaps, as referring to the theory of the ape origin of man. And it is a singular fact that many scientists of today even hold to the theory of the ape origin of man, while rejecting Darwinism entirely as an explanation of the alleged process. As an example of this, we might mention Mr. John Burroughs, the well-known naturalist and litterateur, who in a recent article speaks of Darwin's having been "shorn of his selection doctrines as completely as Samson was shorn of his locks" (*Atlantic Monthly*, August, 1920, p. 237). But Mr. Burroughs is still a very staunch believer in the theory of the ape origin of man; he aims to keep abreast of modern scientific discoveries, and accordingly he could not fail to realize that Darwin's special theories have long since been discredited by the discoveries of such men as Weismann and Mendel and their modern followers.

But religious leaders are liable to get into serious difficulties with their hearers or their readers, if they quote such statements as this from John Burroughs as testimony to the supposed fact that modern scientists are now repudiating the evolution doctrine, or even the doctrine of the ape origin of man. For the fact is that both these doctrines are still very much alive, and are more widely believed and taught today than ten years ago or five years ago.

Darwinism Refuted by German Scholars

We have grown accustomed to the idea that most of our false doctrines have come to us with the stamp upon them, "Made in Germany." And while it is true that the general scheme of evolution had been taught in Germany under such philosophers as Fichte and Hegel long before the days of Darwin's "origin of species," it should also be noted that the scientific refutation of Darwinism has also come to us chiefly from two men of German descent, August Weismann of Germany, and Gregor Mendel of Austria.

Weismann's contribution to this discussion was in proving that acquired characters are not transmitted in heredity, only characters born with an individual can be passed along to the next generation. When this doctrine was first propounded it was very strenuously opposed by many leading evolutionists, Herbert Spencer declaring that "either there has been inheritance of acquired characters, or there has been no evolution." Haeckel also affirmed that "belief in the inheritance of acquired characters is a necessary axiom of the monistic creed," and admitted that, rather than agree with Weismann, "it would be better to accept a mysterious creation of all the species, as described in the Mosaic account." But today the battle has long since been over, and all biologists admit the total absence of observational proof that acquired characters are transmitted in heredity.

This triumph of Weismann occurred some twenty years or more ago, but it left wholly untouched the central theory of Darwin, which was that slow variations are constantly occurring, and that natural selection tends to perpetuate those chance variations which happen to be more "favorable" than others. But what has come to be known as Mendelism, or Mendel's laws, have given us such a detailed and revolutionary view of the actual processes by which hereditary characters are passed along, that there is no room left for such a theory as that of Charles Darwin.

And thus it comes about that biologists are almost universally agreed that in the light of Mendel's laws we are still wholly in the dark as to how really new species can be produced, unless possibly the chromosomes or carriers of hereditary qualities may become changed in some unknown, mysterious way, a process which is wholly unproved and, to say the least, highly problematical.

New Origins Not Explained by Natural Selection

That portion of the general evolution doctrine which was refuted by August Weismann is generally known as Lamarckism, being the theory advocated by Lamarck a century ago, that changes of environment and all kinds of acquired characters are quite faithfully passed along to the next generation. Charles Darwin had accepted this teaching of Lamarck, but had added his own improvement of the general theory in the form of natural selection.

Thus it came about that when Weismann exploded the Lamarckian features of the theory, the peculiar and specific doctrines of Darwin himself were still left wholly untouched. Thus some two decades or more ago we used to hear a good deal about "pure Darwinism," meaning of course the theory of natural selection as the one and only cause of the origin of new species. But today, in the light of the discoveries of Mendel, and our modern methods of experimental breeding, the "purer" the Darwinian theory is in the above sense the worse it is off; for it is now seen that natural selection offers no explanation whatever of how new unit characters or factors can originate.

Biologists Still Believe in Evolution

A more detailed statement of what we actually know now about the problems and methods of heredity in the light of Mendel's laws, will be given in a subsequent article. Here it will be sufficient to note the curious and in some respects astonishing fact that, while Mendelism completely discredits Darwinism, and while indeed every biological attempt, whether by experiment or by observation, to explain how one species or kind can become changed over into a wholly different species or kind, has completely and hopelessly failed, yet practically all biologists still believe in evolution somehow; and the general view of the growth of the higher forms of life and of man him-

self up from the lower forms of life, was never so popular or so widely held as at the present day.

The Basic Idea in Geology

All this would indicate that there must be some fundamental or basic idea back of all this discussion about species which has never yet been touched by any of these discussions. This primary or basic idea which lies back of Darwinism is indeed readily recognized in the commonly accepted notions of geology, with its long succession of life forms in a steadily advancing series from the lower forms of life up to the higher forms, including man himself.

For it is impossible to study this long series of the fossil forms from the lower to the higher, which geologists have always said took place in a regular chronological order, without having the conviction borne in upon our minds that a growth of the higher forms out of the lower forms in some way or other would seem a more reasonable supposition to suppose that each succeeding type of life, though often resembling the preceding forms more or less, was really created *de novo* by a special act of the Creator.

Wallace and the Ape Theory

Of course, it is well known that Alfred Russel Wallace, the co-inventor with Darwin of the natural selection theory, always balked at the idea that man had really grown up from the apes. Wallace held that though man had inherited his body from the apes in a certain sense, yet really there are capacities in not only the mind and soul of man, but even in his physical form which could not possibly come to him solely from his brute ancestors.

Indeed, Wallace used to point to certain muscles in the hand or foot of man, or in his vocal organs, which are wholly unused by the lowest types of savages, and he argued from the presence of these organs that man must have been originally endowed with capacities above anything that he could have merely inherited from the lower animals.

Doubtless there are still some scientists, as we know there are many religious teachers, who thus postulate a more or less special creation for man, while admitting the general theory of evolution for all the other types of life. But it must be admitted that such a course is at the expense of consistency, while it remains a fact that multitudes of intelligent people in our day feel as confident of the general truth of the biological theory of evolution, including the ape origin of man, as they are confident of the rise of the tides or of the rotation of the earth on its axis.

Recent Geological Discoveries Change Things

Now while the recent discoveries in geology, which put a wholly new aspect upon this feature of the general evolution theory, will be given in a subsequent article, and while these modern geological discoveries tend to remove bodily

the whole geological basis on which any possible scheme of evolution could ever be built up, we must here content ourselves with noting briefly the general contrast between the theory of evolution, considered in its broadest aspects, and the doctrine of a literal creation.

What "Uniformity" Means

For the fact is that creation and evolution are exact opposites. The essential idea of the evolution doctrine may well be expressed in the one word, "uniformity." That is, this theory undertakes to explain how life in all its various forms probably originated and developed by causes similar to, or identical with, forces and processes now prevailing.

It is founded on the absolute supremacy during all past time of those natural laws which we observe now in operation around us. It declares that certain changes alleged to be now in operation have always been in action, and that these present day natural processes are as much a part of the origin of things as anything that ever occurred.

In other words, evolution as a philosophy is an effort to obliterate, or smooth out, all distinction between creation and the ordinary every-day processes now going on under the reign of natural law.

How "Creation" Differs

On the other hand, the essential idea of the doctrine of creation is that, back at some period called the "beginning," powers and forces were exercised and results were accomplished that have not since been exercised or accomplished.

In other words, by the account of creation as given in the Bible, as well as by the doctrine of creation when considered in its philosophical aspects, the origin of the first organic forms, and indeed of the whole world, was essentially and radically *different* from the ways in which these forms of life are propagated and the world is sustained today.

However, *time* is in no way the essential idea in the problem. The question of *how much time* was occupied in the work of creation is of no importance, in the logic of the case, neither is the question of *how long ago* this creation took place. The one prime essential of the doctrine is that in its very nature creation is wholly inscrutable; we can never hope to know just how it was accomplished; we cannot expect to know the process or the details, for we have nothing in our modern world with which to measure it.

The one essential point in the doctrine of creation is that the origin of our world and of the things upon it came about at some period of time in the past by a direct and unusual manifestation of divine power; and that since this original creation, other and quite different forces and powers have prevailed to perpetuate and reproduce the forms of life and indeed the entire world which was then called into existence. In short, both in the Bible and in sound philosophy, creation is a completed work and is not now going on.

What Would Be Required to Prove Evolution

But in view of the definitions which we have given for both the evolution theory and the doctrine of creation, we can easily see the way in which the one or the other could be established by the discoveries of modern science.

The theory of evolution might be established, if it could be shown that matter, or the stuff of which the world is made, could be produced *de novo*, that energy can be created or increased in amount by machines or other mechanical contrivances, that life can be experienced, or in the natural course of nature, be produced from the not-living, and that new and distinct forms of life, which are commonly called new species, could be produced under scientific observation in our own day.

In this way the present order of nature might be considered as sufficient to explain the origin of all things, and all the forms of life might be regarded as having been brought about by the ordinary operation of natural law.

What May Be Proved for the Creation Theory

On the other hand, it would really constitute a scientific demonstration of the historical reality of a real creation at some time in the past, if we have proof from modern science that the forces and processes now in operation can never account for the origin of anything; that matter, and energy, and life, and the various forms of life, must all have had an origin essentially and radically different from anything now observed to be taking place in our modern world.

But, for anyone acquainted with the modern scientific situation, the mere statement of these conditions of the controversy is sufficient to show that the evolution doctrine may now be considered as hopelessly bankrupt, while its antithesis, the doctrine of creation, may rightly be regarded as scientifically established, in so far as modern discoveries can be expected to settle such a controversy.

In subsequent articles, as intimated above, a more detailed consideration will be given to some special features of the general problem.

Ahriman is openly represented as a war on the serpent. Woman crushed in all non-Christian ages and nations seems also to reveal a peculiar satanic hate; and that woman has a peculiar struggle with, and power against, Satan, is possible though unrevealed.

Eve's Conversion

But this profound word reveals something infinitely more wonderful—the first conversion of a human soul. Eve had been in close alliance with the serpent; she had toyed with his temptations, and been influenced by his reasonings, and acted on his suggestions: now, suddenly, by divine, sovereign, electing grace, God sundered the alliance forever, and makes them enemies for all eternity.

Is not this the intense joy of every saved soul? God has put a deathless hate of sin into our hearts. He has ranged us up forever against hell and all its works; He has divorced us for all eternity from the creeping, crawling, revolting abominations of Satan; He has put an undying struggle into our breasts against the seed of the serpent *in us*; He has put us forever on the side of holiness and goodness and truth.

Eve was converted. The worst thing in all the world is for sin to have entered in, and there is no conflict. That stillness is the stillness of the grave. Heaven and hell can never be reconciled, and the moral antagonism between the generation of vipers and the woman's plural seed must abide while there is one godly man on this side of heaven, and one wicked man on this side of hell.

The Poison and Its Antidote

This profound utterance of God now begins to unfold a still wider dawn. "And I will put enmity between thy seed and her seed." The woman's seed is singular, not plural; as the word—"it (or he) shall bruise thy head"—proves; and the Holy Spirit through Paul thus expounds the singular seed—"He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

The first time prophecy ever opens its lips it is to utter Christ. "Her seed;" how wonderful a word for the guilty woman trembling there! The first of all sinners is to give birth to the Saviour from all sin!

How extraordinary, also, that the first time the gospel was ever preached, God was the evangelist! The first evangel was preached to the serpent, but for our listening parents to drink in. In the critical point of the prophecy the woman's seed is pitted, not against the serpent's seed, but against the serpent, in a death-grapple that is mortal; and the very day man sinned, that day God Himself lifts up Christ before the eyes of the serpent-bitten. No sooner has man sinned than a loving God is by man's side with an antidote to the snake-poison!

What the Prophecy Includes

And see the subtle profundity of the

The Primal Prophecy An Exposition of Genesis 3:15

By Rev. D. M. Panton, Norwich, England

"SIN entered into the world" (Rom. 5:12); it was not here before; God's lovely, tender, dawning world at first had no sin. Man was not the author of sin, only the channel through which it came. Thank God, with all our sin, we can say we did not originate it. "Sin entered into the world," and it has been nothing but sin ever since.

And there is something more dreadful far, sin entered into me. Its poison, infused into the system by the serpent's bruise in the heel, mounts up through all the blood and descends to the remotest generation.

"Sin entered": What a world of unutterable tragedy is wrapped up in that little phrase! How many tears have fallen, how many hearts have broken, how many lives have been wrecked beyond repair because these words are true!

Two Miracles and Two Divine Principles

But no sooner had sin entered than a word falls from Jehovah, as wonderful as the phrase "sin entered." The sentence, falling like a clanking of manacles, descends first on the gifted, erect, bone-skeletoned animal. "Cursed art thou above all cattle: upon thy belly shalt thou go"—a crawling and dangerous infamy—"and dust shalt thou eat all the days of thy life" (Gen. 3:14).

The serpent speaking, the first satanic miracle, is promptly answered by its frightful physical change, which is the

first divine. And in this the first prophecy ever uttered, God adopts a principle which He still uses (1 Tim. 5:24), for the fulfilment of part of this prophecy has been deferred for at least six thousand years. It is in the millennial age that "dust shall be the serpent's meat" (Isa. 65:25).

So, also, another constant divine principle (Matt. 7:2) emerges in the primal dawn. Satan made the woman eat the fruit, with all the bitter humiliation that followed for her and her race. Now proud Lucifer has to bite the dust, in a degradation as awful as the universe will ever see.

Fear of the Serpent

For the first time now dawns on listening human minds the consciousness of another, a spirit, world. Something moral, beyond the doom of a mere animal, rings through the ensuing words: "And I will put enmity between thee and the woman."

It is true that all down the ages the reptile has been revolting to man, as from that moment Eve herself must have felt a repulsion, an abhorrence, beyond words. How she must have sobbed whenever she saw the serpent until they had left Paradise! It is also true that eastern religions have preserved the destruction of serpents as one of their most sacred festivals; the serpent is feared and dreaded everywhere, even where he is worshiped; and in Persia the antagonism between Ormuzd and

simple words. The protovangelium plainly states the incarnation—for the woman's seed must be "made of a woman" (Gal. 4:4). It states the Virgin Birth—for the woman's seed can know no human fatherhood. It states the atonement—for a serpent's bite is fatal. It also states the resurrection—for after the fatal bite, the woman's seed stamps the serpent into destruction.

And in the fearful conflict that is here foretold Christ is absolutely alone, it is the lonely seed. "I have trodden the wine-press alone." O unbeliever, you have again and again rejected the gospel at the lips of man. Will you not accept it at the lips of God?

Now see the crowning climax of God's evangel. "It shall bruise thy head, and thou shalt bruise his heel." The words are extraordinarily rich in unplumbed significance. The heel of a man is the part of him least vulnerable, and the most easily healed; the head of the snake, which the animal always instinctively tries to protect, is its chief vital, and for its crushing there is no cure. The serpent attacks what is on the earth—the heel, which it can most easily reach; the woman's seed seizes evil in its central life, and crushes its very mind.

Now where was the supreme conflict between Christ and Satan? A serpent does not exactly "bruise" a heel; but this is precisely what occurred on the cross, when our Lord, hurled upon the cross-beams, had His feet roughly hammered on the wood.

The Protovangelium Has Calvary Full in View

Has the serpent's head been crushed? Not yet. The Holy Spirit says to the Church: "The God of peace shall bruise Satan under your feet shortly" (Rom. 16:20). Not yet. But how this prophecy must have haunted Satan's soul for six thousand years, as he has watched, with frightened eyes, the Flood, Sinai, Calvary, the Great War!

Why was the woman's seed bruised? Isaiah 53:10 tells us: "It pleased the Lord to bruise him, . . . when thou shalt make his soul an offering for sin; . . . for he shall bear their iniquities." . . . "He was wounded for our transgressions, he was bruised for our iniquities."

In the very moment that Adam and Eve heard the curse falling, in that moment they heard a curse falling on the curse: so the very moment in which the serpent bit the heel, the woman's seed (potentially and surely) crushed its head. For through death He destroyed him that had the power of death, even the Devil (Heb. 2:14), and Calvary carries with it a closed pit (Rev. 20:3) and an opened heaven.

So the first gospel, the primal prophecy—uttered by no less an evangelist than God, and enfolding within itself the fall, original sin, and vicarious atonement—shines out like a morning star; and its refusal is heavy with the footfall of coming judgment.

The denial of the fall inculpates the

Creator, since, if neither man nor Devil fell from innocence, sin must have lain embedded in their creation. Whether by creative act or superintendence of an evolutionary process, sin, if not the creature's act, must be the Creator's responsibility—either by direct and malicious implanting in creation and evolution, or else by the bungling incompetence of an impotent Creator.

Either is gnosticism; and it is gnos-

ticism, re-emerging on the horizon with a returning demiurge, which is foretold by the Spirit (1 Tim. 4:1-3) as the basis of the coming apostasy. "O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge (antitheses of the gnosis) which is falsely so-called; which some professing have erred concerning the faith" R. V. (1 Tim. 6:20, 21).

The Work of D. L. Moody

From *New Testament Evangelism* (Methodist Book Concern)

IT would be impertinence to praise this great evangelist. He was great in his simplicity, directness, and force. He was without a college training, and was keenly aware of his educational deficiencies. Yet he held multitudes spellbound; and he grappled to himself many devoted friends; and he was used of God to lead countless numbers of individuals into a new life.

Drummond's Estimate of Moody

The mutual esteem that existed between Moody and Drummond has been alluded to. Drummond's estimate of Moody, given in an issue of *McClure's Magazine*, may here be quoted: "Simple as this man is, and homely as are his surroundings, probably America possesses at this moment no more extraordinary personage; not even among the most brilliant of her sons has any one rendered more stupendous or more enduring service to his country or his time. . . . Whether estimated by the moral qualities which go to the making up of his personal character, or the extent to which he has impressed these on whole communities of men on both sides of the Atlantic, there is, perhaps, no more truly great man living than D. L. Moody."

Emphasis on Love

His message was utterly diverse from that of the older evangelism of his country.

Compare his sermons with those of Edwards. Note his emphasis on the love of God, as contrasted with that of Edwards upon terror. Consider his constant appeal to Scripture, not in proof of the articles of a system, but as the personal disclosure of God's heart, the living utterance of His abiding purpose to save the world through Jesus Christ. See how he entered, this unscholarly man, into the grace and truth contained in the words of Jesus and His apostles. Surely, here we have not a mere verbal reproduction of New Testament evangelism, not a slavish repetition of its phrases, but a true embodiment of its spirit, with absolute fidelity to its message, and a close conformity to its dealing with the souls of men.

We listen to criticism of Moody's theology, and of his preaching, and of his

methods. Yet we recall the man and his ministry, or we study in a quiet hour his reported addresses, and the record of his work, with the deepening conviction that in this man the Redeemer found an instrument most suited to His purpose, and did, in point of fact, use him to proclaim the message of grace, first spoken by His own divine voice, and then echoed and re-echoed down the ages.

No Preacher Like Him

No man can preach as Moody preached; but, if we are to move modern society, we must preach what Moody preached, not lowering one whit the claims of the divine holiness, not evading (Moody never did) the terrible facts of sin's guilt and shame and dominion, but preaching, through all and above all, the everlasting love of God, commanding itself in the death of Christ, saving men, through faith in the risen Saviour, from the worst that sin can do, and bestowing upon them the best that grace can give—sonship toward God, the privilege of service, and a deepening fellowship with God and with all the children of God, which the incident of death shall not avail to frustrate.

Our modern pulpit—for so swiftly does the current rush, that already we are removed from Moody's time—needs to catch up the word that Moody uttered, and ring it out in these new days, with new manner and new phrasing, no doubt, but with profound identity of significance. Weary of cleverness, sick of negations, jaded with theories, the people of these days long as earnestly as ever did the multitudes that thronged the Hippodrome, or the Agricultural Hall, or the Waverley Market, for the story of redeeming grace, and will, today, as much as ever, be bowed by its majesty, subdued by its tenderness, and won by its immeasurable love. Why will the college man not recognize these facts?

The Methods Moody Used

His methods were not learned from books, but discovered and applied in the same instant of practical necessity. His plans for the winning of souls formed an ascending series.

In the first place, he sought to prepare

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his hearers for the message. He used song, but he never made the preliminary part of his service a mere entertainment. It meant "gospel" every time. He relied much on prayer, and filled his halls with the atmosphere of it. He skillfully intervened with pungent remark, gradually fixing the mind upon central truths.

In the second place, he made the sermon the vehicle of one idea, finding proof of it in the length and breadth of Scripture, gathering round it illustration, chiefly from his own constantly growing experience, and riveting it on the conscience of his hearers with unflinching directness. It was the talk of a man, highly gifted no doubt, but without the artificiality which is too often bred of over-cultivation. It was straight, racy, terse, humorous, pathetic.

There was no attempt at exegetic skill. He read his Bible as a living book, and told his hearers what was in it, not the literary or archaeological details, but the pith and moment of it. His treatment of it was like that of mediaeval artists, daringly incorrect in non-essentials, splendidly real in its truth.

Value of Personal Work

Yet in a sense, the sermon, too, was only preliminary. The climax lay in the dealing of soul with soul, when some one, experienced in the lore of the gospel, sought to bring the truth home to the seeker. He labored to prepare Christians for this rare and precious task.

Later evangelists have modified the after meeting, in the form in which it was common in Moody's time. But this is precisely what Moody himself would have wished. He never stereotyped his methods. It remains true that Moody laid an emphasis on personal work, which can never be withdrawn.

His Spiritual Power

The secret of Moody's power has been variously imagined; and attempts have been made not only to explain it, but to explain it away. The most familiar of these, and the most pseudo-scientific is to attribute it to a hypnotic skill, which Moody is supposed to have possessed, by which he, as it were, juggled men into certain religious experiences.

One would need to know a great deal more about the hypnotic gift than those who so freely invoke it as a cause, have told us, more perhaps than they themselves know of it, whether it was really the key to Moody's success as an evangelist.

Without entering into so obscure a region, the patent fact is that Moody knew exactly what he wanted to do. He desired to bring men face to face with Jesus Christ. That was all he could do. What happened as the result of that meeting, was not his or any man's to effect. All that one man can do for another, to secure for him a full view of Christ as He is set forth in the gospel, in His character and His power to save, Moody sought to do. He bent all his

energies, of head and heart, to give each soul he came into personal contact with, as well as the crowds he addressed, an adequate opportunity of seeing and knowing Jesus Christ, and he did not disguise from them his conviction that, on the issue of the spiritual contact between them and the living Lord, their salvation depended.

Less he could not have done to be true to his function as an evangelist. More he did not dare to do, realizing, as he did, that salvation is not a manufactured article, but a gift of divine grace. If Moody had sought to create an abnormal subjective state, in which the soul might act in the heat of unintelligent feeling, without realization of the issues involved, and without actual self-determination, he would have been playing with edged tools.

No Manipulator of Souls

There is no evidence that Moody thus sought to manipulate souls; and to trace to such immoral trickery the moral influence he exerted over individuals and communities, is simply ridiculous.

Moody was perfectly aware of the undoubted dangers of emotion, especially under conditions which make it contagious. Hence, he insisted upon the necessity of close individual dealing, both immediately, at the close of the mass meeting, if possible, and afterwards at the hands of wise and loving Christian workers.

The plain truth is that Moody had no power, and "conceived of none," by which he could save himself or others. The power that undoubtedly did operate through him, finding in him a fit instrument was: (1) that of the message; (2) that of God, the "all-knowing" and the "all-loving," present by His word and Spirit. No other explanation is adequate to the effects produced.

Constructive and Educative

One feature of New Testament evangelism was conspicuous in Moody's work, viz., the constructive and educative aspect of it. Great itinerant as he was, he never was foolish enough to believe that the work of evangelism closed, either with the mass meeting, or with the inquiry room. He strenuously insisted that evangelism included the effort to confirm faith and buildup character. He impressed upon the stated office bearers of the church, and upon all Christians, that evangelism was the first duty of their calling. He impressed also upon all whom he stirred to the task of evangelism, that it was not duly discharged in sporadic preaching. The soul quickened to new impulses had still to grow, and he held that development of life depended mainly on two conditions, nurture and activity. He advocated, therefore, as parts of successful evangelism, (1) close and intelligent study of the Bible, (2) abundant and carefully organized forms of Christian activity.

To say that he turned aside from evangelism to education is a total mis-

conception of his policy as an evangelist. The Moody Bible Institute at Chicago, the schools at Mount Hermon, and the great Northfield conferences, indicate no change of front or base. These things had their motive and aim in evangelism, and it is beyond all question that they have been profoundly influential in augmenting the amount and increasing the value of the evangelistic work done in the United States, and indeed through the English speaking world, during recent years.

Training Ministers

More broadly, also, Moody raised for the modern church the whole problem of the training of men for the ministry of the Word. He had no *a priori* theories to advance. His demand was, first, for efficient workers, and second, for such a course of training as would fit men for their vocation.

It is false that he belittled scholarship or culture. It is true that he denied that they were ends in themselves; and he did demand that, in their finest form, they should be wholly at the service of that evangelism, for which alone churches and divinity schools exist. Difficult questions as to details of the curriculum do arise, and seminaries will do well not to rush into profusion of "options," and specious schemes of "clinical" operation. But Moody's demand for efficiency represents the deepest wisdom of our day. The ideal of New Testament evangelism must dominate all preparation for ministry in the Christian church.

What Moody Did for Evangelism

In reviewing Moody's work, we are justified in saying that it put an end to the old type of revivalism, which had been so great a hindrance to evangelism. Not that unwise things are never done, or that there are not foolish, self-willed, and possibly even wicked men, posing as evangelists and working havoc among souls. But Moody at once roused the conscience and enlightened the mind of the modern church, throughout the British Empire and the United States of America.

He brought evangelism nearer to the New Testament type than it had been since the Reformation; and he bound it upon the Christian consciousness to rise, with prayer and toil, ever nearer that perfect standard.

BOIL IT DOWN

Whatever you have to say my friend,
Whether witty or grave or gay,
Condense as much as ever you can
And say in the readiest way;
For if you go sputtering over a page
When a couple of lines will do,
Your butter is spread so much, you see,
That the bread shows plainly through.
So whether you write on rural affairs,
Or particular things in town,
Just take a word of friendly advice,

Boil it down.

—Author Unknown.

A Cluster of Stories, Old and New, about D. L. Moody

I

Setting Christians to Work

(Told by Rev. James G. Butler, Oswego, Ill.)

Mr. Moody was born in 1837. So was I. He won lots of souls to Christ and salvation. I comparatively few. God gave him great skill to set other Christians to work for souls. He gave me a start that way.

It was in a meeting in St. Louis, Mo., in 1874. He came down where I (a stranger) was sitting, and said: "Are you a Christian?"

"Yes, sir," I replied, rather expecting he would say something courteous and cordial. But, no. He only said, pointing too another man just across: "Talk to that man about his soul."

I did. There was just nothing else for me to do. If the man was blessed as much as I was, he is a happy man today.

II

Saved from a Blow

(Told by W. S. Potwin, who died December 4, 1920, at the time the senior elder of the Fourth Presbyterian Church, Chicago.)

I used to know my dear brother Dwight L. Moody well when a young man, just beginning his career in Chicago. The following incident may interest you:

I was walking north on Wells Street one day just behind a big, powerful fellow, when Mr. Moody, coming from the north, stopped him with the question,

"Are you a Christian?"

The stranger was enraged, drew back, and would have hit him a powerful blow had I not caught his arm. A few words appeased him, and the incident closed.

III

What Influenced Dr. Talmage

(Told by Mrs. Amelia E. Barr, in her Autobiography, *All the Days of My Life*)

I saw Glasgow ministers of the strictest sect of the Calvinistic Pharisees, with their congregations at their heels, following the music of the Moody and Sankey evangelistic movement, and I met their leaders as guests in the most exclusive religious families.

After my return home, Dr. Talmage, then editor of the *Christian at Work*, asked me to tell him frankly, which side the paper ought to take?

"The popular side," I answered.

"Is that for, or against, them?"

"For them decidedly. Sankey's voice draws the crowd, and then they listen to Moody's speaking, and so the singing may lead to prayer."

"You think it will be a success?"

"It is a success," I answered, "and is going to be a very great one."

Then Dr. Talmage, turning to Mr. B—the active editor, said, "The

Christian at Work will stand with Moody and Sankey, Mr. B—. It is the proper thing to do I suppose."

IV

A Story That Covers Fifty Years

(Told by Rev. H. H. Curtis, Kiang-Tsing-Hein, China.)

Dear Dr. Gray:

I sat down to finish preparation for my Sunday morning service, but took up your pamphlet, "D. L. Moody's Theology," as I intended posting it to a brother in England today.

My heart has been warmed, cheered and blessed, and I want to tell you a short story which covers nearly fifty years.

When quite a little child Moody held his great salvation campaign in Bow London E, (I cannot trace the year just now), and in that revival an old saint led me to one of the Sunday afternoon meetings that she might pray for me in the presence of the sanctifying, helpful influence of Moody and his co-workers. I can just remember the incident of the building as it appealed to me, and the talk of the way.

In that meeting I was prayed for by Hester Watts. There were two petitions: (1) that the child might be converted to God, and (2) that God would be pleased to call me into His service, and if possible into the ministry and the foreign field.



An Enthusiastic Reception Committee Welcoming Mr. Moody

Both were answered, the first in 1888, the first half of the second in 1890, the final half in 1894, when on September 13, I sailed for China.

Upon his second examination he was recommended for membership, and the following minute was recorded.

"No. 1,131. March 12, 1856. Mr. Moody thinks he has made some progress since he was here before—at least in knowledge. Has maintained his habits of prayer and reading the Bible. Believes God will hear his prayers, and reads the Bible. Is fully determined to adhere to the cause of Christ always. Feels that it would be very bad if he should join the church and then turn. Must repent and ask forgiveness, for Christ's sake. Will never give up his hope, or love Christ less, whether admitted to the church or not. His prevailing intention is to give up his will to God."

A few days before I sailed my dear mother asked me to sit by her, as, with deep gratitude to our Heavenly Father, she told me the secrets of my leading, which, like Mary of old, she had kept in her heart for just over twenty years, never having uttered a word to me, lest, as she said, I should try to do what God Himself alone must do.

My missionary life has not seen all I started out in hope to see. I have passed through spiritual struggles and disappointments not a few. At times I have wondered why God ever allowed me to come, and as often as in spiritual perplexity I have looked to Him, the scene of Moody preaching that Sunday afternoon, and the dear, saintly old woman, her old-fashioned bonnet, and curly hair, reverently bowing in prayer, comes before my mind, and I take courage and go on again.

Pardon me writing you, but as I have been pouring out my heart in prayer for Sunday's message and reading the pamphlet, and got refreshed, I feel constrained to tell somebody of the unrecorded (except in heaven) connection I have with Moody.

V

The Greatness of Mr. Moody

(Told in *Zion's Herald*, December 25, 1918.)

An interesting incident came to light the other day showing the greatness of Mr. Moody.

In 1878 he went to Baltimore to hold a series of services. Thomas Harrison, then in his twentieth year, and known as "the boy evangelist," was in the midst of services in a Methodist Episcopal church near the tabernacle in which Mr. Moody was to preach. It was one of the

requirements of the Moody campaigns that all services in the evangelical churches nearby be suspended during the progress of his meetings. Accordingly, arrangements were made to close Mr. Garrison's services, although conversions were taking place constantly, and five hundred had already united with the church when Mr. Moody's services were about to begin.

Mr. Harrison, preparing for his farewell, called on Mr. Moody to tell him what they were about to do. Mr. Moody would hear nothing of it.

"Look here," said Mr. Moody, referring to Mr. Harrison's revival services, "yours are going on, don't stop them. We will fan each other's fire."

Mr. Harrison says that in accordance with this request of Mr. Moody he went right on with his work. Mr. Moody insisted that the daily newspapers should report the meetings as one series of services, as they proved to be.

"Thousands," says Mr. Harrison, "professed conversion in Mr. Moody's services, and in my meetings over two thousand. Hundreds now in heaven will praise God that Mr. Moody permitted me to continue my meetings."

VI

Helping the Invalid

(Told by Rev. William Danner, secretary for Work Among the Lepers)

In the autumn of 1898, as secretary of the Y. M. C. A. in Denver, it was my privilege to conduct a correspondence with Mr. D. L. Moody, through which he accepted an invitation from sixty-six churches to conduct a series of meetings in that city.

As I had worked with him in other cities, when he accepted the invitation, he gave me two instructions only: "Get your people together to pray for the success of the meetings, and get them to start arrangements for a good chorus choir."

After ascertaining the train on which he was to reach Denver, I arranged for two of the ministers to go with my wife and me to a point about a hundred miles from the city, where we could meet it, and ride in with him. I had also arranged for a large group of ministers to meet him in the station, so as to give him the welcome which Denver church workers really meant he should have.

We made our connections with Mr. Moody and found that he had Mrs. Moody with him, and Mr. Jacobs, the singer. He was evidently surprised that we should have taken the care to meet him up the line, for he had been particular not to let us know the train on which he was to arrive.

When our train was nearing the station I took Mrs. Moody's coat, umbrella and grip, and started for the door. Getting off the car first, I helped her to the platform, Mr. Jacobs followed, and we found ourselves in the midst of a group of welcoming ministers and Christian workers, but Mr. Moody did not appear! We waited until the car was empty of

passengers, and he still was not in sight. I proceeded to introduce Mrs. Moody and Mr. Jacobs, and then we instituted a search of the train to find our missing guest.

Before the search had gone far, he was discovered coming up from the last car. He had escaped unnoticed to the rear of the train and now appeared with a suitcase in his hand, and a slender consumptive young man by his side, a type of hosts of tubercular patients visiting Colorado. We later discovered that during the journey he had become acquainted with this invalid, and now he regarded it as his first job to help him through the station, even carrying his satchel, engaging a taxicab and sending him to the Consumptive Hospital or Home. When he finished this task he was introduced to the members of the welcoming committee.

During the days of the meeting, Mr. Moody did not lose his interest in the poor consumptive, but sent flowers to him, called on him personally, and illustrated in this practical way his sympathy for suffering humanity, and at the same time demonstrated his indifference to anything that might seem to be personal honors to himself.

VII

The Church Record

(Written by the Clerk of the Mount Vernon Congregational Church, Boston, Mass., May, 1855.)

No. 1,079. Dwight L. Moody. Boards, 43 Court Street. Has been baptized. First awakened on the 16th of May. Became anxious about himself. Saw himself a sinner, and sin now seems hateful and holiness desirable. Thinks he has repented; has purposed to give up sin; feels dependent upon Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this state. Is not ashamed



Mount Vernon Church, Boston, Mass.

to be known as a Christian. Eighteen years old."

THE SAME AS EVER

The following letter sent recently to the editor of the *Herald of Gospel Liberty* explains itself.—Editor.

Dear Brother:

I have only just seen your editorial of November 23, entitled, "Is the Moody Bible Institute Losing Faith?" which was occasioned by an article in the MOODY BIBLE INSTITUTE MONTHLY copied from the *Princeton Theological Review*.

You were not the only reader of the MONTHLY who misinterpreted that article, causing the editors to explain their position in the December issue. This you may have seen, and already without my knowing it, have assured your readers that the faith of the Moody Bible Institute has suffered no impairment. If not, I am sure you will now be pleased to do so.

The Moody Bible Institute counts The *Herald of Gospel Liberty* one of its true friends, a feeling which is confirmed by its solicitude for its testimony to the truth.

Fraternally yours,
JAMES M. GRAY.

The Moody Bible Institute,
Chicago, December 17, 1920.

SONG OF REJOICING By Mrs. John Palmer Nye

Priceless jewels in my storehouse,
Gold for setting all, and more!
"He that spared not" bids me quarry,
In a mine of precious ore.
All things mine in earth and heaven,
All that I may ask or seek
Given freely! Soul, believe it!
For today, oh, gladly speak!
Not with agony or pleading,
Thy poor prayer would have no power—
Lord, I take what Thou art giving,
Freely, for the present hour!
Oh, Thy Love is like a fountain ever
flowing,
Like a spring, a living spring from heart
of hills,
Sing, O earth! Be joyful, heaven!
Praise Him, all ye rocks and little rills!
Is my cup all dry and empty, and my
heart a desert place?
He will fold His arms around me,
That no evil may confound me,
While I feel the glory and the beauty of
His face!
Oh, the music of it thrills me and the
echo of it fills me,
As I touch the fragrant blossoms of
His Love—
For the seed was of His planting,
And the joy is of His granting,
And I worship—worship Him—who
reigns above!

Lord God of Hosts, please give us back
Those days of glorious worth,
Before the higher critics had
Their sad, unwelcome birth.

—J. D. Kempster.

A "Synthetic" View of the Orient

By Mrs. Margaret T. Russell¹

AFTER more than 15,000 miles of travel by sea, and three months touring in the Far East, I have returned, realizing the immense geographical distance separating the East from the West, yet with an increased faith that, while it may be true naturally that

"East is East, and West is West,
And never the twain shall meet,"

it is true spiritually that at the Cross of Christ the two may meet in a oneness of relationship that knows no racial or boundary lines.

It was with the glamor of the East upon me that I sailed, August 26, from Vancouver, B. C., and in three months visited eighteen cities in Japan, China, Korea, the British possession of Hong Kong, Manila in the Philippine Islands, and Honolulu, the Pearl of the Pacific.

Witnessing in Eight Cities

During this time it was my pleasure and privilege to assist in meetings in eight cities, two in Japan, Kyoto and Tokyo; two in China, Canton and Peking; two in Korea, Seoul and Pyeng Yang; and two on board the "Tenyo Maru," thus leaving a testimony for God in these widely scattered and needy fields.

The trip was taken in connection with the World's Sunday School Convention which was held in Tokyo, October 5-14.

Different tours of travel were planned preceding and following the Convention, enabling the delegates to visit mission stations as well as cities of special value to tourists. Our missionary interest was stimulated by the unusual passenger list of the "Asia" which included more than one hundred missionaries, twenty-seven out-going Y. W. C. A. secretaries, some Y. M. C. A. men, and thirty-eight Sunday-school delegates.

Several addresses a week were given aboard ship by such veteran missionaries as Bishop Lewis of Peking and Dr. Lowry of Shanghai. Mr. C. N. Davis, of Peking, and Dr. Armstrong, of Japan, were among the younger men who fired our missionary imaginations and enthusiasm.

The Spell of the East

I shall not attempt a description of the fascinations of travel in Japan, with its beauty of color, its gay and picturesque costumes worn by men, women and children. The spell of the East was upon me from the first day in Yokohama to the last one in Shanghai after we had passed through the famine district of China, thus seeing the contradictions and contrasts, the lights and shadows of the East. Neither shall I attempt a description of the Tokyo Convention for Mr. Trumbull, editor of the *Sunday School Times*, with the pen of a more ready writer, is doing

this with such splendid force and keen spiritual insight, that it seems best for me to give a report of the whole trip.

Think of meeting on board ship, and in their various homes on foreign fields, and in mission stations, two hundred and forty-seven missionaries! What an inspiration and to what practical value this personal contact could be placed!

In order to conserve time and strength in these different cities the plan usually followed included, first, a trip through the city by jinrikisha or motor, then an investigation of missionary work.

In one city mission schools and colleges would be visited, in another hospitals and dispensaries, and in another a study of evangelistic work would be made, and in all inquiries made concerning the progress and development of the Sunday-school.



Mrs. Margaret T. Russell

As a result there stand out vividly in my mind Kobe Girl's College, Doshisha University at Kyoto, Canton Christian College and Peking University, representing educational work; the Hackett Memorial Hospital at Canton, and Severance Hospital in Seoul, representing the medical department of missionary activities.

Our party reached Tokyo a few hours after the burning of the Convention Hall, and I arrived wondering what the purpose of God was in permitting such a calamity, and at the close of the ten days meeting some of us left with hearts anxious and troubled about many things. The Convention was characterized by a spirit of local co-operation and genuine hospitality on the part of the Japanese, but the blaze of pageantry and other modern features of religious education made it unique and unlike any gathering I had ever attended.

An Apostolic Church

We then went through Korea where a first-hand investigation of the evangelistic phase of missions was made.

What a blessing flooded my soul as I saw the Korean church in its apostolic power—a church into whose midst has come a fiery trial and one that is being purified by suffering! Sunday was a busy day at Seoul with special meetings in all of the native churches in the morning, a Sunday-school rally in the afternoon, followed by a meeting for the missionaries in the A. T. Pierson Bible Institute, and in the evening an opportunity was given some to attend a real Korean evangelistic service, with preaching by Pastor Kim Ik Doo. Thus closed a blessed Lord's Day in Chosen, the "Land of Morning Calm!"

Before leaving the homeland it was my purpose to spend a day at Pyeng Yang, with my friend Mrs. Baird, whom as Miss Fetterolf I had grown to love during our student days at the Moody Bible Institute.

Pyeng Yang with its school, college, and theological seminary (the largest Presbyterian seminary in the world) numbering among its missionaries and teachers such men as Dr. Walter C. Erdman, Dr. William Baird, Dr. William G. Reynolds and Mr. J. G. Holdcroft, has become a center of spiritual power. It is also a radiating center for Korea, as here the well known Bible Institutes are held with definite instruction in the Bible and methods of personal evangelism taught.

Dr. John T. Faris, of Philadelphia, editor of the Presbyterian Board of Publication and Sabbath-school Work, Mrs. Wilson, of Toledo, O., and I, were among those who visited Pyeng Yang in the interest of the work.

Mrs. Baird's Reception Committee

On our arrival at four in the afternoon, Mrs. Baird in her enthusiastic manner said, "The Christians of Pyeng Yang are here to meet you," and on leaving the station to our amazement there stood 2,000 "believers in Jesus." No flags flying, no outward display, just a long line of men, women and children to welcome the three visitors from America, the land that had sent them the gospel!

It is not an exaggeration to say that I was immediately conscious of an atmosphere of prayer, neither was it irreverent for me to feel as if I were on hallowed ground. During the twenty-four hours of our stay in Pyeng Yang eight meetings were held, with an estimated attendance of 10,300, one of which was presided over by the ex-Moderator of the Korean General Assembly, a man who had been out of prison a few weeks.

We closed with an open air service at the station, at which 2,500 people stood for a farewell message, and we boarded the train with our own souls revived, and hearts humbled by the words of one of the Korean speakers who said, "Some day we shall present your kindness to God."

Teach the Facts of the Bible

Now to be personal, and to deliver to the readers of this article who may

be students at the Moody Bible Institute, I speak of what I consider a sacred trust received in the intimacy of Mrs. Baird's home. It was with the keenest delight that I learned of her first Bible class, a class of little Korean widows to whom she was teaching the book of Ephesians.

She commissioned me to give to Dr. Gray his outline of that Epistle which she had translated into Korean and was using. She then said, "Tell Dr. Gray to continue to make the students in the Teacher Training Class teach the great facts of the lesson."

She said this could not be emphasized too strongly on the foreign field for two reasons: first, because the vocabulary of young missionaries is limited, and second, there is so much for all missionaries to tell, that they must confine themselves to the great facts of our salvation.

Leaving Korea we traveled via Mukden to Peking to which reference has already been made and then departed for Shanghai passing through Shantung, the famine district of China.

Chinese Sufferers

Speeding along on a modern railway train it might have been difficult to have pictured the condition of these sufferers did we not see at different stations hundreds of them herded in box cars to be taken to North China for help. Worn men, emaciated women, starving children, and hungry babies met our eyes on all sides, and were objects to excite the sympathy of even the most hard-hearted. To me, as I left the Orient, they were typical of the Far East, the lands where multitudes are perishing for the true Bread of Life.

May the missionaries continue to give them the great facts of our salvation in Christ Jesus, and tell them that "as far as the east is from the west, so far hath he removed our transgressions from us."

As they learn of Him in whom we shall so come in like manner as they have redemption through His blood, may the missionaries also carry to them this great fact, that this same Jesus saw him go into heaven."

byterian public worship; their mother was an Episcopalian, and his own parents had been Baptists.

"He loved the Bible and knew it intimately—he is said also, by the way, to have stored in his memory a large number of hymns. In the year before his death he wrote to Speed: 'I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance upon faith, and you will live and die a better man.' It was not so much the Old Testament as the New Testament, and what he called 'the true spirit of Christ,' that he loved especially, and took with all possible seriousness as the rule of life.

"His theology, in the narrower sense, may be said to have been limited to an intense belief in a vast and overruling Providence—the lighter forms of superstitious feelings which he is known to have had in common with most frontiersmen—were apparently of no importance in his life. And this Providence, darkly spoken of, was certainly conceived by him as intimately and kindly related to his own life.

"In his presidential candidature, when he owned to some one that the opposition of clergymen hurt him deeply, he is said to have confessed to being no Christian and to have continued, 'I know that there is a God, and that He hates injustice and slavery. I see the storm coming and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything; I know I am right because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand, and Christ and reason say the same, and they will find it so.'

"When old acquaintances said that he had no religion they based their opinion on such remarks as that the God of whom he has just been speaking, solemnly, was 'not a person.' It would be unprofitable to inquire what he, and many others, meant by this expression, but, later at any rate, this 'impersonal' power was one with which he could hold commune.

"His robust intellect, impatient of unproved assertion, was unlikely to rest in the common assumption that things dimly seen may be treated as not being there. So humorous a man was also unlikely to be too conceited to say his prayers. At any rate he said them; said them intently; valued the fact that others prayed for him and for the nation; and, as in official proclamations (concerning days of national religious observance) he could wield, like no other modern writer, the language of the

Abraham Lincoln's Religion

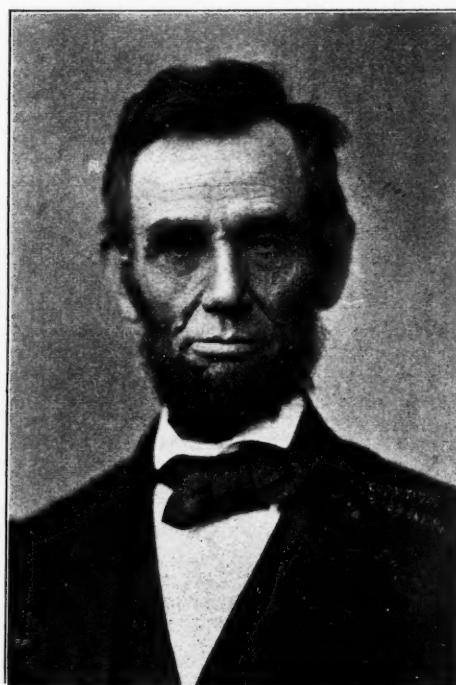
Abraham Lincoln's religion has always been a mooted question, especially as to whether he was a Christian. Technically, it could hardly be said that he was a Christian, because he never formally confessed Christ or united with any church, but he was a religious man, and doubtless it should be said, deeply religious. He believed in God, but did not seem to be clear as to His personality. He seems also to have believed in Christ as a Saviour, and there is abundant evidence that he revered, and was well versed in the Bible. That he was a man of prayer is well known, and that he had the courage of his convictions about it, and was not ashamed to bear witness to it.

These remarks are made after reading the latest *Life of Lincoln*, which has the unique distinction of being written by an Englishman, Lord Charnwood, in the series on the *Masters of the Nineteenth Century*. Lord Charnwood has succinctly grouped together certain data on Lincoln's religion, which follow.—Editors.

"Lincoln's religion, like everything else in his character, became, when he was famous, a stock subject of discussion among his old associates. Many said, he was a Christian but did not know it. Some hinted, with an air of great sagacity, that so far from his being a Christian or a religious man, the less said about it the better.

"In early manhood he broke away forever from the scheme of Christian theology which was probably more or less common to the very various churches which surrounded him. He had avowed this sweeping denial with a freedom which pained some friends, perhaps rather by its rashness than by its impiety, and he was apt to regard the procedure of theologians as a blasphemous twisting of the words of Christ.

"He rejected that belief in miracles and in the literally inspired accuracy of the Bible narrative which was no doubt held as fundamental by all these churches. He



Prayer Book, so he would speak of prayer without the smallest embarrassment in talk with a general or a statesman.

"It is possible that this was a development of later years. Lincoln did not,

like most of us, arrest his growth. To Mrs. Lincoln it seemed that with the death of their child, Willie, a change came over his whole religious outlook. It well might; and since that grief, which came while his troubles were beginning,

much else had come to Lincoln; and now through four years of unsurpassed trial his capacity had steadily grown, and his delicate fairness, his pitifulness, his patience, his modesty had grown therewith."

Protection of the Sabbath as a Civil Institution

THE following resolutions were recently adopted by the National Reform Association at its annual meeting in Pittsburgh, Pa.

WHEREAS, The Lord's Day from the beginning of the American Republic has been regarded as a civil institution, and a source of great moral and material benefit to the whole people and consequently has ever been given legal protection by the State; and

WHEREAS, Certain antichristian and un-American forces have conspired together to break down the legal safeguards whereby the right to the enjoyment of the weekly Rest Day is secured; and

WHEREAS, These antagonistic forces are seeking to bring this institution and the laws by which it is protected into disrepute by misrepresentation, ridicule, and caricature, and by falsifying the purpose of the forces that are laboring for its maintenance; Therefore,

RESOLVED, That the National Reform Association, holding its annual meeting in the city of Pittsburgh, Pa., place before the public the following declaration concerning the American conception of the weekly Rest Day and of the attitude of this and other reform organizations toward this institution and its legal safeguards.

1. The existence of this institution and of laws for its protection have ever been distinguishing features of our country, and form a most important part of the argument of the Supreme Court of the United States in the famous Trinity Church case leading up to the declaration: "This is a Christian Nation."

2. Rest Day laws are designed to protect the people of every rank and occupation in their right to a day of rest from secular activities one day in seven. They lay no positive obligation upon the people to perform any religious act, but are merely prohibitive of such activities as invade this right.

3. The Constitution of the United States itself safeguards the Rest Day right of the President by the words "Sundays excepted" in the clause giving him ten days for the consideration of bills passed by the Congress.

4. Official orders relating to the various departments of government protect the right to a day of rest of the employees in these departments.

5. Forty-six States of the American Union have laws safeguarding the weekly Rest Day, the full physical and moral benefits of which, however, have

been much impaired by the multitudinous exceptions made to the application of their prohibitory clauses.

6. With scarcely an exception the courts of our country have declared these laws to be constitutional, and a source of great material and moral benefit not only to individuals but to the nation itself.

Without exception, and with singular insight into the true significance of this institution, the courts have drawn the proper distinction between the functions of the State and the functions of the Church in this matter. It is distinctly recognized that no statute can properly require the performance of any religious act; that many things pertaining to Sabbath observance must be left to the individual conscience, and to the educational and disciplinary influence of the Church; that the function of the State is fully performed when it has secured to all the people the right to the enjoyment of this institution by stopping its own machinery on the day designated by law, and by securing the cessation of all activities that prevent its proper observance, and which promote public immorality. Moreover, some of our courts even recognize the fact that the weekly Rest Day is a divine institution; civil government, therefore, as God's institution for promoting civil order is

acting within its own proper sphere when it affords legal protection to the Day of Rest in so far as it is a civil institution.

7. As Christian citizens we are devoted to the maintenance of the Sabbath because of its vital relation to our political system, its influence upon our national character, its bearing upon the physical, mental and moral well-being of the people, its absolute necessity, if our free institutions are to be preserved, and because it has been divinely ordained for the benefit of individuals and nations.

We therefore condemn as un-democratic, un-American and unchristian all efforts to abolish this institution or to render the laws by which it is protected inoperative. We protest against the insidious efforts now so frequently made to nullify Rest Day laws by the introduction of athletic games and sports on the condition that no admission fee is charged. The institution is nullified when the day is secularized even though no commercial feature is involved. We pledge ourselves to the maintenance of the American as opposed to the Continental theory of the Lord's Day, and will strive to preserve it in its integrity and to secure the consistent enforcement of the law by which it is protected.

Hammontree on Alexander

PERMIT me to give a word of testimony as to what Charles M. Alexander has meant to me.

I doubt very much if I would ever have been an evangelistic singer had it not been for the influence of this man of God, although I never saw Mr. Alexander until after I became a teacher in the Moody Bible Institute.

"Charlie" was born and reared two miles from my home in the hills of East Tennessee. His first cousins are my first cousins, though he and I were not related. I knew his mother, his two brothers and Ida, his sister, and, of course, knew of his work.

Hears of Alexander's Great Meetings

As a lad at home my dear mother used to read to us boys out of the *Christian Herald* about Dr. Torrey and Mr. Alexander, when they were in their first work around the world. I remember so well one night mother read about the wonderful meetings, and I saw a picture

of Mr. Alexander before a tremendous crowd, leading the singing. I dreamed that night that I saw myself doing the same thing! And, how happy I was! Those were the days when first I began to think of Christian work, and wondered if I could ever do it. And then, I think, it was that God called me. When I became a man I went to Maryville College, Mr. Alexander's *alma mater*. Of course, the school was very proud of him and there I heard more about him and his work. While in college, it was always understood among my friends that I was to be a gospel singer, and more and more I felt God's call.

Goes to Moody Bible Institute

After finishing my college work the question came, "Where shall I go for training?" All I knew about the Institute was, that it was the place where "Charlie" Alexander had gone, so to the Institute I went. Oh, how I thank God for the day I ever entered the dear

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old school where I learned to know God better and had the privilege of studying His Word and where I was "put through the mill" under dear old Dr. Towner, to whom I owe so much!

About seven years ago I had the long-looked-for privilege of meeting Mr. Alexander. He spent several hours with me in my room that Sunday afternoon, just visiting. He told me so many valuable things about the evangelistic work

and encouraged me to press on. Since that time he has always seemed to have a personal interest in me and my work. How I shall miss him and I shall always thank God for him.

Surely such gospel singers as Dr. Towner and Mr. Alexander who have gone on before should be examples for those of us who are giving our lives in the same great harvest field.

Henry B. F. Macfarland, Charles N. Norfleet, Frank W. Ober, John R. Peppér, Delavan L. Pierson, William Shaw, E. L. Shuey, James M. Speers, Fleming H. Revell, Charles A. Rowland, Elbert Russell, Corwin S. Shank, Joseph W. Steele, William E. Sweet, C. V. Vickrey, Frederick A. Wallis, Amos R. Wells.

A ROSTRUM, BUT NOT A PULPIT

Thirty years ago the best men mentally and spiritually entered the ministry. They had great virtues and great gifts. They had dignity and influence. They inspired reverence. And many of them became national figures in the church of God. Now, we all know it is too often the seconds who enter the ministry, ordinary men whose sacred offices do not exalt or change their quality. They frequently become prominent, but they do not become great. Their eloquence is like any other eloquence. Their hearts do not burn, their lips have not been touched with the holy fire. They lack some awful quality of the Spirit which the old preachers had and which they have not. It is not for me to judge them, but I have wondered if they did not lack the courage of that sublime thing which we call faith. They have been tamed by something which is not the Holy Ghost. The young preacher may be a dull, honest man or he may be a sensationalist, but he does not speak the same things, nor with the same authority preachers of an older day had. The very pulpit where these men stood has been effaced. It is becoming more and more of a rostrum.—[Corra Harris in The Saturday Evening Post.]

Confronting Civilization's Crisis

An Appeal, by Laymen, for Prayer

The appeal below came to the hands of the editors after all the copy for the February issue of the *MONTHLY* had gone to the printers; but it is of such unique and extraordinary character, that we give it a place in this issue. It is remarkable for its content, for the fact that it is an appeal of laymen exclusively, and particularly because of the standing of these laymen in the affairs of our country. The first name is that of the most distinguished adviser as to financial matters in the country, then follow names of editors, publishers, educators, authors, publishers, lawyers, bankers, leaders in the industrial world, etc. The call is to prayer, because it is the conviction of those making it that it is only by "spiritual forces" that our civilization can be saved from the unprecedented evils that beset it.—Editors.

THESE are troubled times. Every thoughtful person faces the New Year with deep concern. The world outlook is deemed gravest by those who best know international conditions. Our own favored America fronts many-sided problems that will tax our every resource. We are surely in the midst of days of destiny.

In the realm of individual life the times are testing our soul-stuff. Business men are carrying burdens that fairly break hearts. Many working-men and their families are already experiencing the bitter pinch of real want. The weight of the world's woe is pressing heavily upon us all. Human spirits everywhere are hungry for comfort and guidance.

What shall we do about it all? For do something we must: the hour is too critical for drifting. The laymen who sign and issue this paper do so because of a deep conviction that only by spiritual forces may our civilization be saved from the unprecedented perils that beset it. The only way out is the way up.

Holding no ecclesiastical positions, and representing, quite unofficially, various branches of the Christian church, we take this unusual step of appealing directly, through the public press, to men and women of all faiths, who believe in an omnipotent God and in the power of prayer, to join us in a common and concerted and continuous exercise of intercession, to the end that humanity everywhere, torn as it is by dissension, and suffering many kinds of ill effects of the world war, may turn to the patient Father in heaven for new motives and guidance and succor. Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind.

Therefore, we call upon all who believe that the living God hears and answers prayer to offer daily petitions in behalf of our troubled world, with all its international strife and jealousies and self-

seeking; with its industrial, social and political unrest, that the Lord Almighty may suffice the hearts of all people everywhere with a consuming desire to seek first the kingdom of God and his righteousness. Then all other things needful may be added unto us, as promised by our Lord Jesus Christ. We crave for ourselves and for our time a revival of the sense of the reality of God, and of our dependence upon Him, and of a spirit of loyalty to Him.

Because of the extraordinary part he must take in the affairs of our nation and of the world at this most difficult time, we also ask that daily prayer be made for the President-elect of the United States, that he may be illumined and sustained for his trying tasks by the very power of the Highest. Nor can we forget our stricken President, for whom we would also tenderly pray. By way of the throne of a prayer-answering God, even the least of us may wield a power for patriotism and for universal good will beyond all human calculation.

So we entreat all spiritually-minded persons, in whatever ways and at whatever times individual judgment may suggest, to engage, privately or publicly, in daily prayer, that the very gravity of present world conditions may drive us all to the eternal God who is our refuge, and who is the only Light in our darkness. In Him we shall find peace and good will, and power for the task of remaking the world.

"All things, whatever ye shall ask in prayer, believing, ye shall receive."

Roger W. Babson, John Willis Baer, Nolan Rice Best, Edward H. Bonsall, George W. Coleman, E. T. Colton, John J. Eagan, William T. Ellis, John H. Finley, Robert H. Gardiner, Fred S. Goodman, S. D. Gordon, Elijah W. Halford, Charles E. Hires, A. A. Hyde, George Innes, Charles H. Ireland, Marion M. Jackson, Rufus M. Jones, C. R. Joy, Howard A. Kelley, Marion Lawrence, John B. Lennon, Robert A. Long,

THE CROWN

By Ruth Graham Robinson

Let no one take thy crown!
No strong ambition, drawing all thy soul
To earthly heights;
No sparkling pleasure, luring from the
goal
With glamor lights;
No heavy toil, making the spirit dull
With weariness;
No bitter care, corroding deep the soul
God's love would bless.

Let no one take thy crown!
But be thou faithful unto death, like Him
Who bore the cross.
If dark'ning doubt thy faith's fine gold
shall dim,
How great thy loss!
Fight the good fight. Oh, yield thee to
the foe
One moment, never!
Lest that be thy last battle, and thou go
Uncrowned forever.

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The Moody Bible Institute Monthly
163 Institute Place, Chicago

The Susan G. Gray Memorial

By Rev. Ethan E. White, Secretary of the Alumni Association of the Moody Bible Institute

AN OPEN LETTER ADDRESSED TO THE FORMER STUDENTS OF THE MOODY BIBLE INSTITUTE

(From the Susan G. Gray Memorial
Booklet)

WE believe that the hour has arrived in the providence of God for the alumni of the Moody Bible Institute to "arise and build." In recent years we have grown to be a mighty host. We touch more or less the remotest corners of the earth, and are within easy reach of thousands of God's children, who will gladly share with us in bringing our present task to a successful completion.

Ours is a goodly heritage. Others have labored and we have entered into their labors. "Who knoweth whether thou art come to the kingdom for such a time as this?"

There was once a young business man, who each Sunday could fill with young men four church pews, which he had rented for the purpose, that they might hear the Word of God. He could find and bring into a mission Sunday-school in a single week more pupils than the officers and twelve teachers had been able to bring in many weeks. He could with the reclaimed waste material of the same school as a nucleus, and a deserted saloon building as headquarters in which to start, build another school which in less than three years had a weekly attendance of 1500 pupils.

Through the efforts of this same young man the first Y. M. C. A. building in the United States was erected. It was destroyed by fire after a few months; but before the ashes of the ruins were cold, he had in sight the necessary money with which to erect another.

This is but a glimpse of the beginnings of the work of D. L. Moody, that mighty man of God, into whose mind and heart the Spirit of God placed the desire to see an Institute for Christian workers established. Through his efforts the lot was secured and the building erected which was the first of the splendid group to which we now propose to add another.

The opportunity is within our grasp to show to the world that the spirit of Moody still lives; to demonstrate in a most practical way the worth of that which has been done for us, and to say in unmistakable language what we think of the Moody Bible Institute.

As an illustration, a graduate of the Moody Bible Institute who has recently been taken on its staff of employes, went out to try to interest some Christian people in its financial need.

He had just completed his second day's

work, on which he reported to his chief, saying, "Praise God from whom all blessings flow, for these two days have added blessings to my life."

"I called on a Christian down in the country, and when I reached his home at 8 A. M., the hired man said he was mowing weeds on the far side of the cornfield. So after walking a quarter of a mile through a flowing field of corn much over my head, I found him, and after telling him of the work of the Institute he made a subscription.

have labored in season and out of season during the past sixteen years to make possible the wonderful growth and development which have been so marked.

Also there stood by the side of our beloved Dean as a helpmate during these years of strenuous toil, and until recently God took her to Himself, one whose social gifts, whose refined taste, whose benevolent heart, whose buoyant initiative and whose spiritual life and power contributed in no small measure to the strengthening of the organization or the Institute, the homeliness and beauty of its dormitories, and the comfort and happiness of its students. Many have risen up to call Mrs. Gray blessed.

Perhaps the most lasting work she achieved was the founding of the Married Women's Guild, of which more is said elsewhere. Not only have the wives of many of the students cause to praise God for this, but their husbands and children likewise; also the parishes and mission fields where they have been called to serve, wherein their service has been increased in value as a result of the spiritual and social atmosphere and the class instruction of the Guild, rendered by Mrs. Gray and her devoted associates from among the wives of the Faculty and Business Staff, entirely a labor of love.

The building now in mind to erect by the cordial cooperation of former students, which in addition to its dormitory facilities is to have a suitable equipment for the Guild, it is proposed to name in honor of this untiring servant of God the **Susan G. Gray Memorial**.

From many sources this suggestion of the Board of Trustees of the Institute has been heartily endorsed.

J. FREDERICK RAKE,
President

WILLIAM L. CAIN,
First Vice-President

MARY R. PHINNEY,
Second Vice-President

ETHAN E. WHITE,
Secretary

A. F. GAYLORD,
Treasurer

P. B. FITZWATER
THOMAS S. SMITH

Executive Committee of the Alumni Association of the Moody Bible Institute.

THE STORY OF THE MARRIED WOMEN'S GUILD

(From a pamphlet written by Mrs. Gray)

The Married Women's Guild is a gathering of the wives of students of the Moody Bible Institute, who for many reasons cannot themselves be enrolled. It bears no official relation to the Institute, but receives its sym-

Moody Bible Institute Monthly

pethetic co-operation in the carrying on of its work.

Contrasts

Each year brings a number of married men to the Institute who are often accompanied by their wives and children. In such cases it is impossible for them to reside in the Institute buildings, but the neighborhood offers opportunities for inexpensive housekeeping, and the little family soon secures a habitation and its new life begins.

Generally speaking, to such sojourners this change brings strong contrasts. They come perhaps from the hill country or the restful valley, or the sea-coast. They come from life-long friendships and rural associations to find themselves strangers in a great commercial city; and oftentimes the meagerness of the purse permits them a very little space to be called home during the period of their stay. But they are willing to brave any difficulty or sacrifice for the knowledge of the Word of God, and to become qualified for His service.

How the Guild Came to Be

These young married women need the companionship of older and more experienced Christian women; they need a change from their daily duties, a broadening of their interests in things worth while, that as wives of prospective pastors or missionaries they may be the better fitted for their responsibilities. The care of their families deprives them largely of Institute fellowship and attendance at classes, and in view of this it was put upon the hearts of some to organize the "Guild" in the hope that it would supply their need.

PROGRESSING IN CHRIST

The wide difference between the Bible meaning of a Christian life and ordinary Christian living has been emphasized with some telling results in the prayer and testimony hour of the Guild. In this hour also many of the women have heard for the first time the sound of their own voices in public testimony and worship; and to others has come the moment of full surrender, followed by an actual living of a deeper, fuller, Christian life in the power of the Holy Spirit.

But the result of the work is not along spiritual lines only. Definite changes have come to some in the keeping of the house. The care of the children in some instances is undertaken with more intelligence, and the food is selected and prepared in regard to its nutritive value. The point of view with many has changed and now all these things are done to "the glory of God."

To many of our former students, this will come as the first announcement. The story of what has been achieved, as well as the opportunity presented, will thrill the heart of every true friend of the Moody Bible Institute.

For more than a year the Executive Committee of the Alumni Association has been working at the plans and getting ready to launch the campaign. From our former students who have been

cause. Other pledges exceeding the quota that would have been suggested have come in unsolicited.

The State of Illinois has been organized for the campaign. Ten group leaders, each responsible for the oversight of a district, have been secured for down state while Mr. O. B. Ransopher, president of the Chicago Auxiliary and Mr. Fred Snyder, president of the Evening Class Alumni Association, are the directors for Chicago, the former having eight and the latter having two group leaders who are to have charge of the various groups into which the city has been divided. The work of securing members is under way, with most satisfactory results thus far. The quota suggested for the State is \$50,000.

Rev. J. F. Rake, president of the Alumni Association, as the director for Indiana, will have charge of the campaign in that State, while Mr. W. L. Cain and Miss Mary R. Phinney, Vice Presidents, will perform a similar service in Iowa and Florida respectively. Other States and groups of States will be organized by those in charge of the general campaign, as rapidly as possible.

Each auxiliary is to have charge of its own campaign. Its organization is to be kept in harmony with the general plan, and its campaign is to be simultaneous with that of the State in which it is located.

For all territory not included in the auxiliary associations, group-leaders, each responsible for a district, are to be selected and appointed by the Executive Committee of the Alumni Association. From this district, the group-leader is to secure ten or more members for his group from the list of resident former students. Each group of ten is asked to be responsible for the raising of at least \$2,000. The quota for the various states and districts has been carefully apportioned so as to provide for the entire cost of the building which is estimated at \$250,000.

The building will be located on LaSalle Street and will form another unit of the Women's Building. The capacity of the dining-room will be enlarged from 672 to 972. Massey Chapel, which is far too small to accommodate the devotional meeting of the Women's Department, will be enlarged and remodelled to a seating capacity of 420. Four stories will furnish additional dormitory space to the Women's Building. In this connection, it perhaps should be said that the additional cost of housing the students, who could not be accommodated in the present buildings, for (Continued on page 294.)



The Proposed Susan G. Gray Memorial

interviewed, we have received a most cordial and enthusiastic response. The first offering, coming unsolicited from one of our missionaries in China, seemed to be a providential indication that the good hand of our God was upon our efforts, and that this was but the pledge of the showers that are to fall.

The present student body, Day and Evening Classes, has already pledged more than \$10,500.00, while indications point to a gift from the faculty, business staff, members of the council, and employes that will be worthy of the

Notes and Suggestions

J. H. Ralston

THE M. E. CENTENARY FUND

The board of bishops of the Methodist church reports that seventy-two per cent of the subscriptions now due have been paid, the deficit being more than \$7,000,000. As a result many important enterprises, including large building operations, have been halted at a most inopportune time.

AMERICA'S WEALTH

The Chicago *Tribune* reports Daniel Willard as saying: "In this country we have everything we need. We have not been crippled by war. We have not passed through any disasters. We have not lost a million men. We produce more than any nation in the world. We are the richest county on earth and have the smallest debt. What reason can there be for pessimism?"

DEATH OF REV. WILLIAM H. HENDRICKSON

Mr. Hendrickson, secretary of the South African General Mission, was run down by an automobile near his home in Brooklyn, N. Y., December 23, and died during the night following. He was well known to many in the Institute, and his sudden call from earthly service to heavenly rest has caused much sadness.

THE CHICAGO CHURCH FEDERATION

Rev. Howard Agnew Johnston, D. D., was elected president of the board of trustees of this federation at a recent meeting. The federation represents thirteen of the larger denominations of the city with over six hundred churches. Professor Herbert L. Willett was elected president, and Mr. Walter R. Mee, well known in Y. M. C. A. circles, was re-elected executive secretary.

SECRETARY MCKEE'S BIBLE CLASS

Mr. A. D. McKee, the religious work director and membership secretary of the Buffalo (N. Y.) Y. M. C. A. teaches a class of the grade of high school pupils, which now enrolls 160 members. The class was organized three years ago, and seventy per cent of them have united with the church (the Central Presbyterian), six of the boys have recently entered Y. M. C. A. work, and four have determined to enter the ministry, thirty of them now attending colleges.

AN ALEXANDER MEMORIAL SERVICE

A special service in memory of Charles M. Alexander was held, January 3, in the Marble Collegiate Church of New York City under the auspices of the Pocket

Testament League. The principal speakers were Rev. R. A. Torrey, D. D., and Rev. David James Burrell, D. D., the pastor of the church in which the service was held.

Special music was rendered under the direction of Mr. J. Raymond Hemminger, Mr. Robert Brown, and Mr. H. B. Barracough, all closely associated with Mr. Alexander, during his life, in song.

RELIGIOUS LUNATICS

"Lunatics are persons whose minds have become so unbalanced that they do not act rationally. They are dangerous, for no one can tell what they may do at any time. In a hospital in England it was found that people were dying much more rapidly than usual. An investigation showed that the chief surgeon had become a lunatic and was performing operations without any reference to their effect upon the patients. Lunatics are found in other places than in hospitals, and they are not always so easily recognized. They are found often among the leaders of religious thought."—*Presbyterian of the South*.

FEARS FOR CHRISTIANITY

Rev. Lauritz Larsen, D. D., the executive secretary of the National Lutheran Council, said at the Edgewater Beach Hotel in Chicago, recently, that Bolshevism, materialism and despair threatened to wipe out the Christianity of Europe. He said that conditions in Europe were little better than last year, and in many instances worse. He also said:

"Christianity in Europe is threatened on all sides. The war cut down its man power and it engendered a spirit that militates against all religion. The separation of church and state is, for the time, at least, providing handicap. Inability to stand independently is apparent with the church."

PAGANISM IN THE UNITED STATES

Miss Bertha Conde, secretary of the National Board of the Y. W. C. A., in a series of lectures beginning December 3, in the central branch of the Y. W. C. A. said:

"Fifty-three millions of the citizens of the United States are neither Catholic, Protestant nor Jew. They have no religion, and the number is increasing. Many women of today have the religion of their grandmothers without the faith which gave life and strength to that religion.

"The children of these women receive practically no religion from the mothers who should give them their first guidance.

Women must realize that religion is a living part of their daily life, not a tradition of the past."

THE RELIGION OF THE CHINESE PEOPLE

"Perhaps the queerest thing about the religion of the common people of China, considering their tendency toward contemplativeness, is the lack of anything like an ideal conception of an after life. In the majority of Chinese minds there is neither an idea of a purgatory where sins may be expiated preparatory to entrance into a realm of happiness, nor of a paradise to which may go the souls of those who have earned the right to happiness in the after life. They do believe in life after death but their only abode hereafter is a sort of a modified hell, a region of dimness, hopelessness, and discomfort."—*Geographic News Bulletin*.

CRIME AND THE MOVIES

The Philadelphia *Ledger* in speaking of the supplanting of sensational literature by the movies as promoting crime says:

"The movies have taken the place of sensational fiction to a degree that is beyond all possible exaggeration by reason of the indefinite multiplicity of the film and the instantaneity of the silent dramas. They reach further in all classes and to greater numbers than any book ever printed; and therein lies their great value and also their power of evil. If, therefore, the censors keep this kind of pictured fictional crime away from the millions who go to the movies and the authorities do all they can to remove the glamour from the flashy offenders who like the limelight, even if it be found in a police cell, the suggestive appeal to imitation will not have the opportunity to move those who are easily led."

SAVE THE CHILDREN OF EUROPE

"Mr. Hoover's appeal for funds to save 3,500,000 children from starvation in central and eastern Europe cannot be ignored. The \$33,000,000 needed is a small amount to pay for such a service to humanity. Less than \$10 will save a child from terrible suffering and starvation during the winter. Surely that is money well spent."

Of appeals to humanity there have been many in recent years, but none has been more compelling than this. There is nothing in this case to forgive. The children of Europe are as innocent of the terrible events of the war, of course, as are the children of Chicago.

Mr. Hoover's appeal is deserving of the generous support of the people of the United States.

Send in your checks to Charles G. Dawes, Treasurer, Central Trust Company, Chicago."—*Chicago Daily News*.

Moody Bible Institute Monthly

THE AKRON (O.) EVANGELISTIC CAMPAIGN

Rev. James B. Ely, D. D., in charge of this campaign for the Federation of the Churches of Akron makes an elaborate report from which we make a few gleanings. There were four distinct types of work—theater, church, parks and a Bible mission. The theater meetings for the spring months closed, the aggregate attendance being more than 16,000. The church meetings held prior to the Easter communion resulted in the addition, to some thirty churches, of 1,353 persons. There were thirty-two park meetings, the attendance being 37,775. The Bible mission was conducted by Dr. G. Campbell Morgan, October 23-29, the meetings being held in the Grant Theater, which was practically filled at all of the twelve meetings.

JUNIOR RED CROSS IN THE HOLY LAND

"Children of the Holy Land are to learn something of the generosity of the boys and girls of America since the Junior Red Cross, the school children's branch of the American Red Cross, has established relief work in Jerusalem. The Juniors of the United States have taken under their wing twenty-five children who are being cared for in the Jerusalem Orphanage. These youngsters range in ages from six to fourteen years and come from Bethlehem, Jericho, Nazareth and many other points familiar in Biblical history. An appropriation of money in the name of the children of America has been made for the support of these orphans.

It is the plan of the Junior Red Cross to open correspondence between the school children of the United States and the children of foreign lands, and the exchange of letters with the boys and girls in the Jerusalem Orphanage promises to be one of the most interesting in the series that is designed to bring about a better understanding and knowledge of one another among the children of the world."—American Red Cross Service.

THE MIDWEST LAYMAN'S CONFERENCE ON EVANGELISM

This conference was held in Chicago, November 5-7, 1920, and a report of the proceedings has just been sent out. There were 375 registered delegates, 100 coming from outside of Chicago. We quote a paragraph from the report summing up the impressions made:

"There is a unanimity of feeling on the part of all who attended that the favor of Almighty God was upon the gathering from the first session to the last. Seventy-five men remained Saturday night after Dr. Goodell's address, in prayer until 10:30 P. M. The Holy Spirit was manifested there in power. This was the divine preparation for the next day's work. The Friday night and

Saturday sessions had given many Christian men vision, inspiration and a new consecration to the Lord's work. On Sunday we tried to reach unsaved men and God gave us 49 conversions and decisions for Christ in the theatre and the churches. Many more Christians pledged themselves to win others for Christ."

SEEKING THE LOST 51 YEARS

Mr. W. A. Petran passed to his reward July 22, 1920, after giving 51 years of service in the down-town district of Minneapolis, Minn., in rescue mission work. For ten years he was with the Yoke Fellows branch of the Y. M. C. A., at the old Market Hall Mission. In 1887, with three others, he founded the Christian Workers Mission and was its superintendent until his death. He was a member of the Westminster Presbyterian Church of Minneapolis, and the session of that church passed resolutions appreciative of his services in which they said that no obstacles could daunt him, nor discouragements disturb his faith. In the coldness of winter nights, this solitary man could be found standing on the curb inviting passers-by to enter the door where they would find a lighted room with its blessed welcome for the most hardened and hopeless. He gave no thought to himself, and over-exposure and the strain of overwork, literally caused him to lay down his life for Christ's sake. The jail services are being carried forward by Mrs. Petran.

A FIXED EASTER DATE

The confusion that has existed for more than fifteen centuries as to the

dating of Easter has prompted the attempt to have a fixed date established by a conference summoned by the British Government to consider the whole question. Lord Desborough says in the *London Times*: "The matter is primarily one for the consideration of the Christian churches, but the inconveniences of a varying date for Easter affect the whole community. Easter is the most important festival of the Christian year. The movable feasts and holy days both before and after Easter depend upon Easter Day. School terms, university terms, law terms, the Easter and Whitsuntide holidays, comparative statistics, trade and commerce are all affected by a varying Easter. The inconveniences of this have been so much felt that there is a strong probability of the ecclesiastical Easter being ignored and the Easter and Whitsuntide holidays being fixed; indeed, many schools did not break up this year till after Easter Sunday, which was April 4, and next year Easter Day will be still earlier, as it falls on March 27, and Whit Sunday will be on May 15, which makes a very inconvenient division of the year."

Both Roman Catholic and Episcopal ecclesiastical authorities favor the change. Although there has been no expression of the sentiment of the Christian community at large on the subject, it is hoped in case the movement goes forward to have the Greek Church agree, if possible. As the date of Easter varies as much as 35 days, it may be that an attempt will be made to have the date fixed on an intermediate point between the two extremes, possibly on the second or third Sunday of each April.

Let Jerusalem Come Into Your Mind

JER. 51:50

EVERY Christian ought to know that God's purposes are uniquely bound up with Palestine, the Jews and Jerusalem. The Jews are already beginning to return. Yet millions of them are bleeding, perishing and dying, Christless and hopeless. BEGIN THE NEW YEAR RIGHT. It is written—"To the Jew First." We are ready to make the Jews acquainted with the Lord Jesus Christ, their only hope. Our ten departments are in active operation in Jewish Missionary work. The handsome NEW COVENANT TABERNACLE is now a reality. Your prayerful co-operation for 1921 is earnestly entreated. Ours is a work of Faith and Service in behalf of Israel.

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Young People's Society Topics

John C. Page

February 6

A Surrendered and Victorious Life Colossians 2: 1-7

In addressing the members of a young people's Bible class, the speaker, a veteran missionary of Christ, said, "The mission Board with which I am connected never asks missionary candidates to go to the foreign field until they have learned to live the life of victory in Christ." On hearing this, one of the members of that class, a Christian young woman, said to herself, "Then I shall never go out under that Board." Two years later this same young woman, who had been studying her Bible diligently, was led to see more clearly the full "truth as it is in Jesus." The promise of John 8:32 was realized in her experience and she was liberated from the limitations under which she had formerly lived. These limitations did not cease to exist, but the power of overcoming had been discovered and appropriated. She surrendered to the truth as revealed in the Word of God, and the truth made her free, and led her into victory through Christ. Just as faith had received Him some years before as Saviour from the guilt and condemnation of sin, so now in this experience, faith received Him as Saviour from the dominion of sin. A year later she went to Africa under the mission Board with which she had thought she could never be identified.

The burden under which many Christians labor is not that of guilt, but that of helplessness. The cry of their hearts is not, "Who shall forgive me?" but, like the man in Romans 7:24, "Who shall deliver me?" They have experienced the peace of sins forgiven, but not the joy of a life delivered.

The forgiven soul longs for deliverance, and unless this deliverance is discovered, the uninstructed Christian will turn to anything that has the semblance of spirituality. Because of this many become ensnared in fanaticism or folly, and various false cults flourish by the addition of these new adherents. They have not learned what our Scripture lesson plainly teaches, that "in Christ are hid all the treasures of wisdom and knowledge," hence they are beguiled with enticing words into false systems of religious thought.

What is the remedy? It is found in the closing verses of our lesson text, "As ye received Christ Jesus the Lord, so walk ye in him." He was received by faith. This same principle of faith by which the Christ-life commenced is the principle by which it must be continued. When this lesson is learned, we become "rooted and built up in him, established in the faith, and abounding therein with thanksgiving."

A surrendered and victorious life is

absolutely dependent upon faith. "This is the victory that overcometh the world, even our faith" (1 John 5:4). "The life which I now live in the flesh (and surely the apostle lived a surrendered and victorious life) I live by the faith of the Son of God" (Gal. 2:20). "Now faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

Faith receives what God declares to be true in His Word concerning his redeemed children, surrenders to it, and walks in the light and the joy of it. His Word is more or less powerful in us as we are more or less surrendered to it.

The one controlling purpose of God in His Word is to reveal His Son as Saviour, as supreme, and as sufficient. To this end the Holy Spirit has been given to dwell with us. As Christ is thus revealed in the Word, and by the Spirit faith lays hold upon and appropriates Him. Thus are we saved by faith and enter into a surrendered and victorious life.

February 13

"Thy Kingdom Come" in My Home Matthew 6:7-15

This is the second topic under the general title, "Thy Kingdom Come." First, we considered "Thy Kingdom Come in my Heart," now we are to ponder the coming of the kingdom in the home.

The kingdom can come in the home only as it first comes to the individual heart, and the kingdom can come to the heart only as the King comes *into* the heart. There is absolutely no other way. Rules and regulations, standards and ideals have a place in home life, but they can never produce the kingdom of God in the home. This kingdom cometh not through human devices. There is a love shed abroad in the heart by the Holy Spirit given unto us which is as necessary for the home-maker as for the foreign missionary. The presence or absence of this love determines the presence or absence of the kingdom of God in the home.

The moral qualities of the kingdom of God, righteousness, peace, and joy, will abound in that home where the kingdom is established. The display of these qualities will be limited only as the reign of Christ in the home is limited. As Christ is formed within, by the operation of the Holy Spirit, so will the home become Christ-like and the fruit of the Spirit abound. This is the only effective antidote to the selfishness, favoritism and discord that mark and mar so many homes.

"Thy kingdom come" in my home, must be followed by "Thy will be done" — in my home. This will of God must surely include such things as the family altar, definite religious instruction, songs

of praise, wholesome religious conversation, happy Sunday afternoons, and the acknowledgment of God in all things. Such Scriptures as Deuteronomy 6:6-7, Proverbs 3:6, and 2 Timothy 3:15 provide sufficient authority and urgency for all of these things, and inasmuch as "he that doeth the will of God abideth forever," we may expect from the doing of these things a fruitage that shall be eternal.

Until the home is rightly related to God, it cannot be rightly related to other homes and other interests. The first four of the Ten Commandments deal with relationships toward God, and the remaining six take up the matter of human relationships. Lawlessness in society, now so prevalent and frightful, is the inevitable result of lawlessness toward God. If children are not taught reverence for the worship of God, the name of God, and the weekly rest day of God, they will disregard the other commands, "Thou shalt do no murder"; "Thou shalt not steal"; "Thou shalt not bear false witness."

The home is the key to the situation. A few weeks before Mr. Moody died, he said to a number of Bible students, "If God spares my life another ten years, I shall devote it to the building up of the family altar in the American home." Twenty years have gone by since those words were spoken. The need was great then. It is greater now. Oh, that some man of God may be raised up to do the work Mr. Moody hoped to do in and for the home! Without it we shall drift on the rocks and be wrecked.

Leaders of this meeting will find some good material on page 217 of the January issue of the MONTHLY in the article entitled, "How about Dedicating Your Home?"

February 20 New Work Our Committees May Do Revelation 3:7-13

Committees are necessary in the diversified activities of young people's work. They form the channels through which the life of the society should flow. Unless there is life, these channels are mechanical and superfluous.

The first consideration then is *the life* of the society. The words of our Scripture text, "Behold I have set before thee an open door," were spoken to a company of people who had life, the Christ-life. They possessed a measure of strength, they kept His Word, they did not deny His name. This involved suffering, but from it they did not shrink. Three qualities are here presented: Strength for labor; steadfastness to His Word; sacrifice for His name. Now apply these qualities as a test to the life of that company of people with which you are identified. Does your society, or league, stand the test? If so, the same Lord who spoke to this church in Philadelphia sets before *you* an open door, and no man can shut it; but if strength for labor, steadfastness to His Word, and willing-

Moody Bible Institute Monthly

ness to sacrifice for His name are lacking, then the call is to prayer, to heart-searching, and to repentance.

The new work our committees may do will depend upon the work already undertaken, and the results achieved. We are to serve God with the mind as well as the heart. This includes thoughtfulness, mental effort, discussion and discernment. Consider carefully what are the present needs of the society members, and what are the pressing requirements of the community. Is the spiritual life of the society at low ebb? If so, launch a Bible study campaign, hold a ten minute prayer service before the regular meeting. Consider the delinquent members; arrange for a system of visitation; plan for a prayer service in the homes of those who are shut in by reason of sickness or accident. Consult with the pastor as to methods of service whereby the needs of the neighborhood or parish may be met. Of course, there will be opposition to this, the opposition of indolence, self-ease, and, "Let George do it." At this point the promise of verse 12 comes to our help. There is great incentive in it. The promise is "to him that overcometh." It is never easy to overcome. Sin, Satan and circumstances, combine against it, but He that is for us is stronger than all the powers arrayed against us. Cleansed by His blood, united to Him in a living spiritual union, strengthened and sustained by Him in all things, we overcome, and are "more than conquerors through him that loved us."

February 27

How Can We Make Our Lives Useful? Ephesians 6:5-8

The lesson text deals with the unseen forces of the inner life—"doing the will of God from the heart, with good will, doing service as to the Lord and not to men." It is this that gives tone and quality to service, and increases the measure of our usefulness. Any given task may be undertaken and accomplished in such a spirit as to do either good or harm. Many a noble and worthy piece of work has been spoiled by the manner of spirit in which it was done, while many a menial task has been glorified by the spirit of gladness and love infused into it. It is not the doing of great things that counts, but the doing of small things in a great and worthy way. This requires grace, the operation of the Spirit of God within the life.

The glory of Christianity is its inward power and transforming effect. It changes the attitude and disposition of life. It creates a new and correct sense of values. It magnifies and glorifies service and sacrifice, things which the world secretly despises and seeks to avoid. This it does, as in verses 5-8, by placing the ultimate mastery of the life on Christ. "Servants be obedient . . . as unto Christ," knowing that the service is not unnoticed by Him, and being assured that in the day of reckoning the servant shall receive from the Lord a

full reward for every good accomplished.

Christians may make their lives useful through watchfulness and by cultivating ability to improve every opportunity. The words of Ephesians 5:16, "Redeeming the time" might be rendered "making the most of your time," or, as in the margin of the Revised Version, "buying up the opportunities." The picture is that of a man going to market, on the look-out for a business opportunity, a bargain, and ready to buy up that opportunity when it presents itself. So must the servant of Christ, if he would increase his usefulness, be on the look-out in order that he may "by all means save some." The following incident will illustrate this matter of buying up the opportunities: A Christian worker visited the home of an unconverted friend. At the close of the visit, just as he was about to leave the house, the unconverted man said to him, "Come in here and see our little ones." He stepped into a side room and saw two beautiful children sleeping. He then turned to the father and said, "And these children are never to get any counsel from their father about finding their way to heaven." The father was deeply moved and in a few days sought and found the Saviour. A month later he joined the church, and became a faithful worker and enthusiastic supporter of its ministries. In order to be continually useful in this way one must walk closely with Christ. The promise of Matthew 5:19 still holds good, "Follow me, and ye shall become fishers of men." The spiritual companionship of Christ makes the soul sensitive to the need of others, and keenly alert in the endeavor to meet that need.

We can make our lives increasingly

useful through intercession. Some one has well said, "What we need today is more intensity, more reality, more of the hidden work of grace. If we are right with God we shall be right with men. If we become men of the Word and of prayer, we shall prove our worth in the field of action and practical service."

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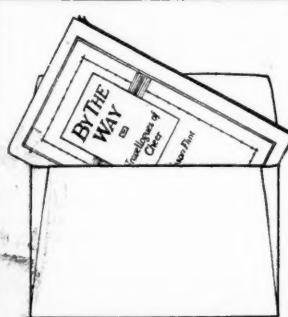
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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

HIGHER CRITICISM AND UNITARIANISM

H. R. T., Lancaster, Pa.

Question: What is the difference between "higher criticism" and Unitarianism?

Answer: Higher criticism is literary criticism of the Bible, but in the minds of most people the term has come to mean destructive criticism. The chief tenet of Unitarianism is denial of the deity of Christ. Theoretically there is nothing in common between higher criticism and Unitarianism, but in practice we find that many of the higher critics are Unitarians.

THE DAY OF THE LORD

R. S. P., Topeka, Kan.

Question: Will you please give me some light upon the "Day of the Lord"? Is the Lord present in person?

Answer: The phrase the "Day of the Lord" frequently occurs in the Old Testament and occasionally in the New Testament. It is an indefinite phrase and its events are variously described. Some would limit the "day" to the short judgment period that occurs in connection with the return of our Lord, but the more correct view, in our judgment, extends the period so as to include the millennium as well as the great Tribulation which introduces it. Christ will be here in person and reign in glory over the whole earth. The Church as His Bride will share in the glories of His reign, as also will His ancient people Israel.

THE REJECTION OF THE JEWS

G. W. H., Milledgeville, Ill.

Question: When were the Jews rejected? Have they been permanently rejected?

Answer: The announcement of Christ's rejection of the Jews as a nation was made in connection with His weeping over the city (Matt. 23:38). But the rejection was tempered with the promise that they would see Him when they should long for His coming (Matt. 2:39). Also in Luke's account of the destruction of Jerusalem, a limitation of her judgment is found in the little word "until": "Jerusalem shall be trodden down by the Gentiles 'until' the times of the Gentiles be fulfilled" (Luke 21:24). The apostle Paul also clearly taught that the rejection of the Jewish nation was neither total nor final (Rom. 11:5; 25-27).

SHALL WOMEN BE TEACHERS?

R. P. B., Montgomery, Ala.

Question: In the light of 1 Timothy 2:12 and 1 Corinthians 14:34, 35 shall

I stop teaching doctrine in the Sunday-school and stop speaking in prayer-meetings?

Answer: We reply "No" to both questions. These two passages must not be interpreted so as to deny the permission granted in 1 Corinthians 11:3. In 1 Corinthians 14:34, 35 only a conditional silence is enjoined. Spiritual gifts are to be exercised by women as well as by men, but in a becoming and not disorderly manner. In relation to her husband, however, the woman is to assume the place of learner, particularly in public, so as to preserve "quietness" (1 Tim. 2:12). The wise woman will never assume the place of authority, official or otherwise, over her husband.

PENTECOST AND THE PROPHECY OF JOEL

A. S. Sierra Leone, W. Africa.

Question: In what sense was Pentecost the fulfilment of Joel upon the day of Pentecost?

Answer: According to Peter, the phenomena of the gift of tongues and the prophesying or preaching in connection therewith, were in accordance with the prophecy of Joel. (2:28-32) But Pentecost was not a complete fulfilment of Joel's prophecy. It is evident that verses nineteen and twenty of Acts 2 have not yet been fulfilled, and a study of the passage in Joel reveals that the complete fulfilment of his prophecy belongs to the time when the Jews shall have been restored to their own land and are again in covenant blessing with Jehovah (Joel 2:21-28; 3:1).

PAUL'S ANATHEMA

W. H. D., Eau Claire, Pa.

Question: (1) What is the meaning of Romans 9:3? (2) Are the Abrahamic promises for Gentiles as well as for Jews?

Answer: (1) We cannot accept your interpretation since it is forced, involves too much supposition, and would not be in accord with Paul's estimate of the Israelites and their privileges in verses four and five. The literal translation is not "I did wish," but "I was wishing," that I myself were anathema from Christ, and seems to refer to the earlier portion of the Epistle in which he depicts the guilt of the Jews and his consequent "sorrow and pain" (2:2).

(2) The Gentiles who by faith are children of Abraham, and hence his "seed" (Gal. 3:29), inherit his spiritual blessings. But God made promises to the natural "seed," of Abraham concerning the perpetual ownership of the Canaan in which the Gentiles have no share, save that they will enjoy the

prosperity and peace which in the days of Israelitish supremacy shall encompass the world.

MOVING PICTURES IN THE CHURCH

A. S., Grand Rapids, Mich.

Question: Why should not moving pictures be used in the church?

Answer: While something good may be said in favor of moving pictures in the church, several reasons are apparent that their constant, or even frequent, use will prove detrimental: (1) Their use is a proclamation of the failure of the gospel as at present proclaimed. (2) An acknowledgment that dependence is being placed upon them rather than upon the drawing power of the Cross of Christ. (3) While moving pictures may temporarily draw the crowds, these will fade away when the pictures are discontinued. (4) However high the motive for their introduction they tend to degenerate into a form of mere entertainment. (5) The danger is that they become a substitute for the vital gospel message. (6) The Bible subjects that can be represented are largely of a geographical or imaginative, historical character, which may contain few or none of the vital Christian truths.

BRIEF MENTION

C. C. E., Enders, Pa.

Yes; God does indeed heal bodily ailments today, but not always; and not simply because "the soul pours out its affliction to Him." In this matter, as in all others, God is sovereign. If we ask anything, "according to his will" He heareth us.

P. B., New Orleans, La.

Whose *Studies in the Scriptures* do you refer to, and what is the particular question you wish answered?

G. E. B., Brockton, Mass.

We do not know of any specific Gentile chronology in the Scriptures. The "times of the Gentiles" is a scriptural expression, but we do not know of any "third watch" in connection with it, except upon the year-day theory.

C. B. P., Owasso, Mich.

(1) We do not know the actual day and date of the birth of Jesus, but in the *Life of Christ*, by Professor Andrews, strong arguments are presented for December 25.

(2) We are under no scriptural obligation to keep Good Friday.

J. P. M., Hemphill, W. Va.

There were two sufficient reasons why Jesus in some instances, especially in His later ministry, forbade those who were healed from publishing the fact abroad; (1) Because of the crowds which came only to be healed and which interfered with His preaching. (2) Because of the danger of attention being drawn to His power, rather than to His person and His message.

Sunday-School Department

Exposition of International Lessons

By P. B. Fitzwater

February 13

Lessons on Citizenship
Matthew 22:15-22

(May be used with temperance applications)

Golden Text:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." —Matthew 22:37-39.

I. The Tribute Money (vv. 15-22).

The Pharisees and Herodians purposed to entrap Jesus and bring Him into conflict with the Roman government, so they came to Him with the subtle question, "Is it lawful to give tribute to Caesar or not?" At this time the Jews were galling under the yoke of the Roman government. Some even denied the right to pay tribute to the government. To have answered this question by "Yes" or "No" would have involved difficulties. To have answered "Yes" would have conveyed the impression of endorsement of all that the Roman government did. To have answered "No" would have at once brought Him into conflict with the government. It is not an easy matter for a Christian always to determine his right relation to civil government. Many a minister has made a failure of his work because he tried to solve the problem. Christ's reply to this question properly understood and applied is the final word on the subject. Until the civil authorities demand of us that which is a violation of God's law, we are bound to render unto them obedience. "Render unto Caesar the things that are Caesar's" means that within the realm of the rights of government the Christian should yield glad and free obedience, but while it sets forth their duties to civil authorities he used the occasion to place upon them the duties they owe to God. "Render unto God the things that are God's," means the highest obligation. Since enjoying His protection and care it is our duty to owe all allegiance to Him, to yield our lives to Him in service, worship and praise. Every one who enjoys the benefits of civil government is obliged to pay the taxes which are necessary for the support of that government, and every one who receives God's favor is placed under a like obligation unto Him.

II. The Great Commandment in the Law (vv. 34-40).

For the third time in one day the Lord is tried by hard questions. While these questioners were actuated by wrong motives, we may be forever

glad that they put these questions to Him because of the invaluable truth which His answers set forth.

1. The First Commandment (vv. 34-38). "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." This means that supreme and undivided love to God is the first and great commandment. This at once shows that man's supreme obligation is to God. It is wrong to evaluate man's character on the basis of his morality as expressed in his relation to his fellow man. Real righteousness is doing the right thing with God. The greatest immorality of which a man can be guilty is his failure to respond to the demands of God. The one who does not supremely and with undivided affection love God is the greatest sinner. The one outstanding condemning sin is unbelief in God and refusal to love and obey him.

2. The Second Commandment (vv. 39, 40). The second commandment is like unto the first in that it centers in love. It is not said that it is equal unto the first, that would not be true. A man may love himself, but not supremely. One's love for his neighbor may be either too much or too little. The measure set is love for self. We should love God better than ourselves. He is worthy of all our affections and demands all. Love is not mere emotion, but a supreme desire for the welfare of another and a willingness to do everything possible to secure that end. The command to love our neighbor is involved in the command to love God. To pretend to love God is folly if we do not love our neighbor. No one really loves his neighbor who does not love God. To attempt to establish a brotherhood among men without the recognition of the Fatherhood of God, is utter nonsense. Men become children of God by faith in Jesus Christ. It is true that in the sense of being God's creatures all men are God's children, but in the New Testament sense men are only God's children as they are in Christ. Beware of the man who is constantly crying for the brotherhood of man, and is at the same time rejecting Jesus Christ. The only real way to bring in the brotherhood of man is to preach Jesus Christ to the race and secure acceptance of Him. We thus become brothers in the real sense of the term, when we have God as our Father. All obligation resting upon man is embraced in these two commandments. Those who conform their lives to them are God's children and are the very best citizens.

February 20

The Wise and Foolish Virgins
Matthew 25:1-13

Golden Text:—"Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." —Matthew 25:13.

This lesson is a part of the well known Olivet discourse giving a prophetic view of the course of time from its utterance just before the crucifixion, to the second advent of Christ. Two great facts are before us in this prophetic utterance, namely, the destruction of Jerusalem and the second coming of Christ. The one is near, having taken place within forty years from the crucifixion of Christ, the other is still future. The order of events in that time are, roughly speaking, as follows:

1. The Moral Condition of the World During Christ's Absence (24:1-14). This is the period covered by the parables of chapter 13.

2. The Appearance of the Antichrist (24:15-26).

3. The Great Advent (24:27-31), in which there will be mighty convulsions of nature, the mourning of the earth's tribes, and the gathering of the elect.

4. Warnings to God's People in View of the Great Advent (24:32-51), the time of advent unknown and unexpected.

5. Instructions to Saints in View of the Unexpectedness of His Coming (25:1-36).

6. The Judgment of the Nations (25:31-46).

The present lesson is one of the two parables designed for the instruction of the saints in view of the coming of the Christ. It has a continuous application in the present time (1 Thess. 4:16-18; Tit. 2:11-13).

I. The Foolish Virgins Took Lamps, but no Oil with Them (v. 3.)

1. Lamps signify Christian profession (Matt. 5-16), and oil, the Holy Spirit (Zech. 4). Having the lamps and no oil shows that they were professors of religion without possessing its reality. The Christian life is sustained by the Holy Spirit. As soon as a man is regenerated, the Holy Spirit takes up His abode within him. The indwelling of the Spirit is the advance work upon regeneration. The proof that one is a child of God is that he has the Holy Spirit dwelling within him. "If any man has not the Spirit of Christ, he is none of his" (Rom. 8:9). The foolish virgins may have been good moral men, but they were unregenerated. They were professors, but not possessors. The corresponding class is described in the sixth chapter of Hebrews. There is a work of the Holy Spirit which is short of regeneration.

2. The Wise Virgins Possessed both Lamps and Oil (v. 4). They made a profession and backed it with a real life of righteousness. These are the true believers. Both the wise and the foolish virgins slumbered and slept.

Here are but four of many notable articles coming out of the experiences of the Editor of *The Sunday School Times*, Charles Gallaudet Trumbull, in the Far East last summer. The series commences in January, and will appear exclusively in the *Times*.

LEAVING the tiffin table, we went with Dr. Jonathan Goforth across the city of Hankow to the river's edge, where we took a steam launch up stream for several miles until we had reached a great army encampment, the Commanding General's headquarters. There followed one of the most memorable experiences of the entire summer in the Far East, bringing us into personal touch with the Book-of-Acts kind of Christianity in China to-day, in our

Two Hours with China's Christian General

TO MANY, perhaps most, of the non-Christian Chinese "saving their face" is more than saving their honor—in some cases more than saving their life. The constant experiences the missionaries and others are having with the "face saving" Chinese, and the makeshifts and indirections to which people go in order that the all important "face" may be saved, sound like wildly imaginary tales to us of the West. But they are sober facts. And there is a tremendous lesson for us all in

"Saving One's Face" in China

THERE are many missionaries in China who believe that the whole Bible is God-breathed, inerrant and infallible. There are many missionaries in China who do not believe this. For some years past those who have been standing true to "the faith once for all delivered" have had increasing conviction that they must come together in some fellowship as a testimony. On a mountain-top in China, last August, there was born from this deep-seated and widespread conviction a new movement which has tremendously blessed possibilities, and equally tremendous perils. The full story will be told of

China's New Stand for the Old Faith

SAID a veteran missionary, last summer: "We pray the Lord of the harvest that he will thrust forth laborers into the harvest, and then we send those laborers to seminaries where they are unfitted, wholly incapacitated, to work in the harvest field." When some seminaries and pulpits and Sunday-school classes in Christian lands are denying the Word of God, the deity of Christ, the substitutionary atonement, the miracles, and so much else, it is not surprising that the mission field is suffering from this. The church at home must know the truth as to

Higher Critical Tragedies in Missions

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A common lot has come to both—professing Christians and real Christians. Their eyes had grown heavy and they fell under the spell of sleep (v. 5). How graphic are the words "they all slumbered and slept!" This shows that as the Christian age lengthens the real and professing church would cease looking for the coming of the Lord. It is unspeakably sad that so many even of God's saints, wise virgins, should give up the expectancy of the return of the Lord.

II. The Coming Bridegroom (vv. 6-12).

1. The Midnight Cry (v. 6). In the midst of the night when all the virgins were asleep the cry was made, "Behold, the bridegroom cometh; go ye out to meet him." In all probability that time is close upon us now. How sad it is that the church has lost her hope, is not waiting and watching for the return of her Lord!

2. Activity of the Virgins (v. 7). They all arose and trimmed their lamps. There will be great activity, when the Lord comes, on the part of both the real Christians and those who only make a profession. The professing Christians will then realize that they lack that which is essential to entrance to the marriage feast.

3. The Foolish Request the Wise to Share their Oil (vv. 8, 9). The revelation of Christ will make manifest the genuineness of our religion and expose the folly of mere profession. The reply of the wise virgins only accentuated the despair of the foolish. When the Lord comes it will be too late to mend one's ways.

4. The Wise Enter to the Marriage (v. 10). While the foolish were seeking to amend their ways trying to buy oil the bridegroom came, and those who were ready were admitted to the marriage. It will matter little what else one has at that time, if he has oil in his lamp. How very soon it may be realized!

5. The Pitiful Petition of the Foolish (v. 11). They begged the Lord to open the door that they might enter to the marriage feast. No one can open that door but the Lord.

6. The Awful Judgment (v. 12). The Lord declares, "I know you not." Those who put off the personal contact with Jesus until that day shall be shut out from the presence of Christ.

III. The Solemn Obligation (v. 13).

"Watch, for ye know not the day nor the hour wherein the Son of man cometh." Let these two facts be impressed upon the minds of everyone:

1. One's entering with Christ into the marriage depends, not upon having entered the Christian race, but continuing therein. It is not enough that we can refer to the lighting of our lamps; if oil and light be wanting when Christ comes there will be no admittance to the heavenly banquet.

2. Borrowed religion will not avail at that day. It is good to have godly

companions and associates, but they cannot supply us with grace. Association with the most eminent of God's saints will not secure for us acceptance at that day. There must be a personal contact with the Lord Jesus Christ through faith in His blood.

February 27

Rewards of Faithfulness Matthew 25:14-30

Golden Text—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."—Matthew 25:23.

This parable like that of the ten virgins is associated with the second coming of Christ. In both instances the unpreparedness for His coming on the part of the people is exhibited. In that of the ten virgins their unreadiness consisted in their failure of inward life—absence of the Holy Ghost. In this of the talents it consisted in their failure to properly use the gifts which had been intrusted to them. The first was failure to watch; the second was failure to work. God has entrusted each of His servants with certain gifts and will hold each responsible for the use he makes of them. God has lent us capital, and one day will require of us a report of the business we have done with it. By talents is meant whatever gifts and powers one possesses as gifts from God, whether of nature or grace, such as strength, reason, energy, knowledge, influence, time, money, ability to speak, sing, etc.

I. The Distribution of the Talents (vv. 14, 15).

1. It Was a Sovereign Act. He called his own servants and distributed to them his own money. The Lord did not consult us as to our gifts. As the One who created us and absolutely owns us, He has assigned us our places and given us our several powers, intending that we put them to the best possible use. This is the first principle for all to recognize who would fulfill God's highest purpose.

2. It Was an Intelligent Act. "Accordinging to his several ability." The God who made us knew our ability to use gifts, therefore has made the distribution upon that basis. The reason some have greater gifts than others is due to the fact that they possess the ability to use them. A recognition of God's sovereignty and intelligence regarding the distribution of his gifts will make us content in our sphere of labor.

3. It was a Purposeful Act. The talents were given to be traded with. They were not given to be used for one's own gain and profit, but as stock in trade for the enrichment and glory of the Master.

II. The Employment of the Talents (vv. 16-18).

1. All the servants recognized that the talents were not their own—that

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they were responsible to the Lord for the use made of them. This is the first principle of right Christian service. We should remember that we are all stewards of the manifold blessings and grace of God. We are not responsible for the creation of gifts, but for the employment of such gifts as have been given unto us.

2. Two servants used their talents. The five-talented man put his to use and gained five more. The two-talented man put his talents to use and gained two more. This shows that God's gifts can be increased. The exercise of any gift increases it. The faithful use of what we have in the place we are will prepare us for greater usefulness and honor. It is not primarily a question as to what we have received, but as to what use we have made of what we have received.

3. The one hid his talent. The fact that one possesses but one talent should not discourage him, but should make him strive harder. God does not reward according to what we possess, but according to our faithfulness. The crime of the one talented man was not that he had but one talent, but that he hid the talent which the Lord gave him. He did nothing with it. "To do no harm is the praise of a stone, not of a man." To hide a talent may be just as hard or harder than to use it. Only the one talented man will hide his talent.

III. The Accounting for the Talents (vv. 19-30).

1. Its Certainty. There is a day coming when we all must give an account of our stewardship. We must answer as to the use we have made of the gifts of God; there can be absolutely no escape.

2. The Time. This will be at the coming of the Lord. If we have done well, we shall then have praise. If we have been unfaithful, we shall then be cast out from the presence of the Lord. Watchfulness is not idleness. Those who are really watchful are faithful in their work. The incentive to faithfulness is the coming of the King.

3. The Judgments Announced.

(1) Reward of the faithful. (a) Praise—"Well done." We all like to be praised. From childhood on through life commendation is pleasing. How blessed will it be to hear from the very lips of the Lord the words, "Well done!" (b) Promotion—"Be thou ruler over many things." Promotion is desirable to all. Much of that to which we look forward in life is the passing from lower to higher privileges and positions. (c) Entrance upon the joy of the Lord. The five talented man and the two talented man received the same praise and the same promotion. So the great consideration for us all is not as to how many talents we possess, but as to how faithful we are in their use.

(2) Punishment of the faithless. The one talented man lied when brought to account. The talent when dug up was not the same as when it was buried—it was not of the same weight. Gifts

unused are lost. The natural eyes lose their power if we live continually in darkness. This is true spiritually. The one who ceases to grow in knowledge and grace loses the capacity to grow. Some neglect to develop their gifts and some even refuse to avail themselves of the opportunity of service. This temptation comes especially to those who feel that they are of no consequence—of no importance. (a) Reproach—he was called slothful and wicked. To be called lazy is a reproach which even the lazy man dislikes. (b) Stripped—the talent which was given to him was taken from him. (c) Cast out—he was condemned on his own ground. The very fact that he knew the character of the Lord should have been an incentive for him to have exerted himself. His condition was his own fault. In the day of accounts no excuse will avail.

March 6 Jesus Among His Friends Matthew 26:1-13

Golden Text:—"She hath done what she could."—Mark 14:8.

I. The Jewish Authorities Plotting the Death of Jesus (vv. 1-5).

1. Christ's Fourth Prediction of His Death (vv. 1, 2). He with divine insight predicted not only the fact of His death, but its time and manner. Death was no surprise to Him. For this He pre-eminently came into the world (Heb. 2:14). He calmly walked up to death. He knew that the Passover would find its fulfillment in His own death, for He was the antitypical Lamb of the Passover.

2. The Authorities Plotting (vv. 3-5). In secret conclave they were plotting how they might silence His voice by putting Him to death. It was the divine purpose that He should go to

death. They in their wickedness were plotting to do that which the divine plan had ordained. The divine purpose is being outworked through the wrath of man. In spite of themselves they were moving in the line of God's decree. They had sought by every possible means to destroy His influence, but being foiled in every attempt, they now try by subtlety to take and kill Him. Their plan was to do this after the Passover feast, lest there be an uprising among the people. Satan, through his conspirators was trying to hinder the offering of the sacrificial Lamb at the appointed time.

II. Jesus Anointed by Mary of Bethany (vv. 6, 7).

For the identification of Mary see John 12:1-8 and Mark 14:3-9. This anointing occurred when Jesus was at meat in Simon's house. Mary had the keenest spiritual apprehension of all the disciples. By sitting at His feet in loving fellowship, she obtained a grasp of truth which none of the other disciples had. She saw that His body was to be broken and that His precious life was to go out. She entered into fellowship with His sufferings, and the joys of His resurrection. This is shown in this wonderful symbolic act of bringing her most precious possession and lavishing it upon Him. Knowing that no loving hand could minister to Him in that dread hour, she did this service in loving anticipation. It was the highest expression of love. She regarded no sacrifice too great—no gift too costly for her Lord. Genuine love takes no account of cost—is not calculating.

III. The Indignation of the Disciples (vv. 8, 9).

The utter baseness of the disciples is in strange contrast with Mary's love.



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Judas Iscariot is the leader, but the whole apostolic company are led over. The spirit of faultfinding is very contagious. The one whose heart is filled with base purposes can offer such plausible reasons for things that a whole company can be swept off its feet, not perceiving the real purpose underlying it all. The real thing that hurt Judas was the losing of the money which the ointment might have been sold for, not that he cared for the poor. He did not get the opportunity to appropriate the money to his own use. The Iscariots are not all dead yet. Some who are professing Christians still say that money spent for missions and religious work is wasted. If they loved the Christ who died to save the world, they would not so speak.

IV. Mary Defended by Jesus (vv. 10, 13).

Jesus would not allow His most appreciative disciple to lie under the censure, so He came to her rescue. Though all the disciples censured her, He had nothing but the highest praise. If we can have but His praise, what need we care for the censure of men? He bestowed upon her the very highest praise possible when He said, "She hath done what she could" (Mark 14:8). In this defense Jesus teaches according to Dr. Charles Erdman:

1. That no gift to Him can be too great if made in grateful love (v. 10), "She hath wrought a good work on me."

2. Care for the poor and other duties which are of perpetual obligation may give way before an opportunity for service which can not recur (v. 10), "The poor ye have with you always." Sometimes even charity is not the highest expression of Christian devotion.

3. Jesus appreciates the meaning and the motive of our service (v. 12). He estimates them at their highest possible value and interprets them in the light of His own love and knowledge. He declared that the ointment poured upon Him was a preparation of His body for burial.

4. The influence of an act of Christian service will never cease (v. 13). The example of Mary is still filling the earth with the fragrance of loving service. Through this act of uncalculating love Mary's name has become immortalized.

As the result of this defense Judas is so stingingly rebuked that he hastens away to betray his Lord. Perhaps he is seeking to get back some of the money which he lost because the ointment was not sold and the money turned over to him. Money is oftentimes a snare to a man's soul. What a sharp contrast between the love which poured out its most precious ointment upon the Lord and the censorious criticism of the disciples led on by the one who would sell his Lord for a few paltry pieces of silver! It seems that this supreme expression of love aroused the awful opposite in the soul of Judas when his hopes and carnal ambitions were defeated. Mary's act of worship and adoration brought out the traitor's heart.

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

"SIDE-LIGHT" AIDS

Teachers of the International (Uniform) S. S. lessons for March, 1921, will appreciate the help given by the following named books:

March 6, "She Hath Done What She Could," in *To the Work!* (D. L. Moody); "Mary and Martha," in *Moody's Latest Sermons*; "The Home At Bethany," in *Short Talks* (D. L. Moody);
March 13, *Let Us Keep the Feast* (Rotherham);
March 20, *Calvary's Cross* (Various Authors);
March 27, *The Empty Tomb* (Various authors).

PLANS FOR RECRUITING THE SCHOOL

Now is the time to double the membership of your school. Here are some of the methods which will greatly help you in doing this:

1. *The Cradle Roll.* Make up your mind that every child between the ages of birth and three, in the families which attend your church, shall be enrolled on the Cradle Roll of the Sunday-school. Then look up the babies of families not attending any school. The doctors in your congregation will keep you informed as to new babies who come into your families. Send to your denomination for their latest leaflets and books on "How to Conduct the Cradle Roll."

2. *The Home Department.* This is the plan to recruit for your school the "shut-ins" and the "shut-outs" as members of the school who do not attend, but keep up the study of the Sunday-school lesson at home. You should take your church roll and check up the Sunday-school roll with it and then go after every member of the church whose name is not on the Sunday-school roll. If they refuse to join the Home Department, I would question whether they are saved, for if they were, they would have sufficient appetite to at least eat spiritual food once each day. Your church officers ought to pass an entrance rule that, from now on, every member received into the church agrees to belong to the Sunday-school, being placed in the Home Department, if not in the active classes. Send to your denominational board for their latest leaflets and books on "How to Conduct the Home Department."

3. *Going after Absentees.* On every Sunday-school roll are the names of those who come very irregularly and finally drop out. To overcome this have teachers either call, phone, or write a letter, within two days after the absence. Also organize a band of "messenger" boys and "sunshine" girls to send out with absent notices on Sunday afternoons.

4. *Census of the Community.* Either by your own local workers, or by a united effort of all the churches, take a religious census of the entire community in order to classify the families by denominations. Then concentrate all your efforts upon the families classified according to your faith.

5. *Playground Activities.* Why not secure a vacant piece of ground and fence it in, two or three city lots will do, and get the merchants to pay for painted "ads" on the fence and so cover the cost of fencing? Then purchase some inexpensive equipment and open the grounds for boys two afternoons a week, and two other afternoons a week for girls, from 4 to 5:30 p. m. A playgrounds committee of young men for boys, and

young women for girls, can easily be secured to take charge and lead in the games. Attendance at Sunday-school the Sunday before is the condition for using the playgrounds.

6. *Stereopticon Travelogues.* A trip around the world visiting especially the mission fields of your own denomination by means of the stereopticon. The stereopticon can also be used to illustrate hymns.

7. *Public Reading Racks and Church Bulletins.* Why not put a rack in the railroad depot for tracts, church and Sunday-school papers with your rubber stamp imprint on? Then put a bulletin board outside the church with some new Sunday-school facts on each week. Also use the newspapers.

WE WANT METHODS, NEWS AND QUESTIONS

These columns are not only open to, but invite the publication of plans and methods which have proved successful in Sunday-schools. Interesting news or puzzling questions are desired for publication.

How did you celebrate Easter?
Do you keep Mother's Day and how?
Have you used Children's Day in an unusual way?

Do you recognize Fourth of July, and how?

Have you been successful in recruiting? How?

Do you stress the evangelistic? In what way?

How do you keep up the grade of teachers?

How do you emphasize the great commission?

In what ways do you use your pastor? What in these columns interests and helps you most?

May we hear from you in time for our next issue?

"OVER THE LINE"

Oh, tender and sweet was the Master's voice

As He lovingly called to me,
"Come over the line, it is only a step,
I am waiting, my child, for thee."

This beautiful hymn, used mostly as a solo, and which has been blessed to thousands of souls all over the world, leading to many conversions, is an illustration of how one small act is often connected with others seemingly of comparative unimportance, and yet they together start mighty influences.

A Yale student, the son of a minister, was attending one of Mr. Moody's meetings in Springfield, Mass., in 1878. A gentleman who was sitting beside him, urged him to yield his life to Christ, but the meeting was dismissed without the student taking the step. The gentleman asked him if he might walk home with him as he had nothing else especially to do. As they came to the gate of the student's home, the stranger took the boy's hand and led in one more prayer for his salvation, asking God to enable him to decide for Jesus that very night.

FEBRUARY, 1921

The Best of Companions for Winter Evenings

are the Sunday School Times books—every one of them published because it has been found to answer a real need

Clear guidance in these tangled times

is found in the comforting new book, "*When the Days Seem Dark*," by Philip E. Howard, Publisher of The Sunday School Times. In these days of stress, not only the afflicted, discouraged, or distressed need comfort and encouragement, but everybody feels the need of light and direction. This book gives it—convincingly. \$1.25.

About the things they are "up against"

is a good description of "*Boy Talks*," another new book by Mr. Howard. They are just the sort of straight little talks that a man can have with the boys he knows best, intimate talks coming right from the heart of one who still remembers when he was a boy. Pastors, Sunday-school teachers, or other speakers will find them useful in preparing talks for boys—but the boys themselves will thoroughly enjoy reading them, too! \$1.50.

When the little girl prayed at George Müller's knee

she learned the meaning of real prayer and real faith, and straightway entered into a life of marvelous adventure—such as may be ours if we "pray through." And there is always sure to be a happy ending, as is shown in the five (true) stories of "*Adventuring with Sister Abigail*." Ornamental boards, 60 cents; paper, 25 cents.

For those who like biography

a most interesting volume is "*The Life Story of Henry Clay Trumbull*," explorer, missionary, army chaplain, author, former editor, and father of the present Editor of The Sunday School Times. To read the life of this man of masterful personality, and childlike faith, and eventful life, will indeed be an inspiration to any young man. A refreshing, enjoyable volume that may make a life! De Luxe edition, \$2.50 pages, \$2.50.

Evenings with a great Bible teacher

Consecrated Bible study will drive away spiritual confusion. Evangelists and pastors testify to the spiritual discernment in Mr. Chafer's writings. "I use it constantly," says Melvin E. Trotter, the rescue mission man, about "*Salvation*." "Thoroughly Biblical and exhaustive," says W. Irving Carroll, D.D., about "*Satan*." "The present drift of the world and of the church seems to me a tremendous confirmation of the truth so well set forth in this brief volume," says Henry C. Mabie, D.D., about "*The Kingdom in History and Prophecy*." "Best thing to the square inch ever written," says a Boston business man, about "*True Evangelism*." "I thank God for this book," says Paul Rader, about "*He That Is Spiritual*," and the Editor of The Sunday School Times counts it "the fullest and most satisfactory Scriptural study of the Victorious Life" that he knows. \$1 each; \$5 a set.

Last—but not least—Dr. Smellie's books

"Whether on the platform, in the pulpit, or with the pen, Dr. Smellie has the rare gift of touching the heart." "There is no attempt to expound a theology, but simply to record an experience." And the experience grips! For the quiet devotional reading of the Sabbath, one will find real counsel and company especially in his three books, "*Out of the Desert, a Gift*," "*The Well by the Way*," and "*Service and Inspiration*." \$1.25 each; \$3.25 special price for the set.

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With this they separated and the next day the stranger left town maybe never knowing his prayer was answered.

The boy became deeply convicted as he was marching up the front walk, and drawing a mark across the gravel with his cane, he said, "Now I must decide this question for or against Christ tonight. If I cross the line, my life shall be for Him, but if I go around it, it will be for the world." It took him half an hour of earnest consideration in which the burden of his heart was, "O God, help me to decide aright!"

The decision was then made and he went bounding over the line into his father's room, exclaiming: "Father, I have decided to be a Christian, pray for me." The father's glad heart went out in supplication to God to keep and bless his boy.

When this incident was related to the audience the next evening, many were moved to tears. One of the newspaper men, Mr. E. H. Phelps, proprietor of one of the leading papers of the city, took down the story and published it in his paper the next morning. One of his subscribers, a Mrs. Bradford of Palmer, Mass., finding the story in her morning paper immediately sat down and wrote the verses of this hymn, "Over the Line," and sent them to the editor, Mr. Phelps. He at once set them to music and three days later handed the song to Mr. Sankey, who was leading the music for Mr. Moody. He at once inserted the song in his new edition of *Gospel Hymns*, and unnumbered tens of thousands have been helped by it in deciding for Christ.

Note the links in the chain of lifting this help out into the world—an evangelist, a personal worker, a testimony, a reporter, a housewife, a musical composer and a music publisher. It took seven people to complete the arrangements. Have you thought maybe you are to act as one of seven in a similar way? Do your part and then

"Over the line, hear the glad refrain
Angels will chant the heavenly strain.
Then over the line, fewer will remain
But they'll cross it and go to Jesus."

CHRIST AS A TEACHER

That Christ did his work so largely by teaching rather than by some other process is highly significant. If others could have chosen for Him, His story would be different. Many of the Jews expected Him to be a great conqueror, like David; but He chose to be a teacher. The peasants and the fishermen of Galilee wanted to erect a throne and make Him a king, but He chose to be a teacher. He was tempted to use His miraculous powers for glory and for gain, but He chose to be a teacher. He could have been a politician, and have purchased a following with high places on His right hand and on His left, but He chose to be a teacher. He could have been rich, and could have done much good work with money, but He chose to be a teacher. The Jews, most of them, challenged Him to show signs and work

wonders, but He chose to be a teacher. The inquisitive, restless, faithless Greeks hoped that He would put forth curious new philosophies, but He chose to be a teacher. He had power to drive men, to kill men, to crush men, to bind men, to compel men, but He chose to be a teacher. And from His great choice, from His great example, the world is gradually learning great lessons: To make a new world we must make new men; to make men anew we must change their minds and hearts. In the realm of spirit Caesar has always failed—Christ has always conquered. Caesar is might; Christ is light.

The whole world needs a teacher. All the great institutions of an enlightened age accomplish their best work through teaching. The state provides a public school system and thus increases the public revenues, reduces crime, and promotes good citizenship. The church establishes Sunday-schools, sends out missionaries, prints books and magazines, and demands instructive sermons from every pulpit. All this is teaching. The home, when it does its duty and rises to its highest privileges, teaches, teaches, teaches. Thus it lays foundations of character in boy and girl that no bad company, no riotous living, no far country, no feeding of swine can altogether destroy. The health departments of nation and state and city—the medical profession everywhere—are working more and more through teaching. Even the court of the police justice is becoming a training-school in good conduct. Preventive law, preventive medicine, preventive religion, all depend upon knowledge of the truth, truly taught. No wonder the Great Teacher said, "Go ye

therefore, and teach all nations." No wonder His own public ministry was given so largely and so grandly to teaching. No wonder Nicodemus said, "Thou art a teacher come from God."

It is the teacher that has led the world thus far in its glorious march of progress. That teacher is sometimes a poet, sometimes a magistrate, sometimes a mother. The teacher still must lead. Cattle may be driven with whips; mobs will follow impulse; fools will delight in fancies; beasts will be content with instinct; but men want to know the truth. They demand intelligence and knowledge as a basis for conduct. Men are seeking teachers.—John W. Wayland in *Christ as a Teacher*.

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Missionary Department

E. J. Pace

COLPORTEURING IN BOLIVIA

So bitterly opposed is the Roman Catholic church to the circulation of the Bible in Latin America that it not infrequently happens that a generous bonfire of Bibles immediately follows the visit of the colporteur.

Following is an extract from a letter written by Mr. Charles H. Larson, a graduate of the Moody Bible Institute, now in Bolivia: "Colportage work in this country is not the easiest work a person could find to do; in fact, if we were to do no more than to attempt to sell to the upper class of people, we would do nothing at all. It has been stated that when Catholics find the Lord they are most appreciative of the grace of God, and this we find to be true, indeed, but, until they do find the true Light they are the most bitter."

"Recently I made a trip with Mr. Powlison and each of us would take a side of a street and work as close together as possible. This was quite necessary as often there would be trouble, and when the people would see two working the same line they would not be so rash. We went to the city of Cochabamba, and out from this city we worked seven smaller cities, which are on a short railroad line. In between these trips we would work in the city, and in this way were able to sell 650 Quichua—Spanish Gospels, and about 600 New Testaments, and gave away 1,000 'Porciones Escogidas de la Palabra de Dios' and many tracts. You may be surprised that we mentioned selling these portions of the Word of God, but it is really the only safe way to do in any Catholic country to keep the people from burning them, and even with this precaution oftentimes we would see the people who had bought building a small fire in the street with the books. They are taught that the Bible is a bad book and that we who sell it are demons."

"Our first trip out of Cochabamba was to Arani where there was to be a big feast and market. With all these crowds to mingle with and especially during a market, we thought we could place many books. Shortly after our arrival we went to the market and began to sell, and all things bade fair for large sales as the people were very much interested, but soon the fox began to spoil the vine.

"A man and woman came to where we were and told the people that our books were bad, and that we were demons. This, of course, stopped the sales and some who had bought came and demanded their money returned. We then went to our room and asked the Lord about it, and we then decided that the next day we would sell from house to

house. This we did with the Lord's blessing, and from that time until the end of the trip we followed this plan; but, even with this precaution we would have people who had bought hunt us up, and demand their money back. When we were leaving Arani we did have the joy of having people run after us to buy.

"Our next stop was Punata and here we had three blessed days although it was not without the usual opposition and the burning of our books at times. In Cliza and Colcapira we had the most difficult time. In Cliza I was met on the street by a man who tried to take some of my books that he might burn them. He was unsuccessful, and this made him angry so he began to fight and also tried to draw a gun; but, the Lord was with us and no harm came. A few minutes later I sold a full set of books and the people seemed to be well pleased with them, but I was soon called back on the pretense that more books were wanted, and when I returned they all turned on me like a pack of wolves, demanded the money, and then tore the books and threw them at me, and if I had not hurried away worse things would have happened. Mr. Powlison met with about the same experience in Colcapira where he met the priest and several men of the town who made us stop selling, and told us to get out of the town. In the other places we did not meet with these experiences, but the work was difficult. We are sure that the prayers of God's people in the homeland made the work easier and now we ask that all who hear of this trip will help us to water it with prayer that a great harvest might come.

"There has also been a change of political powers in Bolivia, and now the Republicans, who constitute the Catholic party, are in control. We have heard that this may mean that the constitution might be so revised that religious liberty will be taken away entirely, or at least in part. Will you not pray for this matter as well? We do not wish to have an easy time, but we do want the gospel to have free course."

MR. CHARLES G. TRUMBULL ON MISSIONARIES IN THE ORIENT

Extracts from address before students of the Moody Bible Institute.

I met a great many missionaries this last summer from Japan, Korea and China as well as Hawaii and Honolulu, that gave me a deepened love and admiration for the missionaries of the Cross of Jesus Christ. I thought I loved missionaries and respected and admired them before; and I did, but my love had been deepened. I thought I knew a good deal about missions before,

but there is nothing like a visit to the mission fields and to the homes of missionaries to have the love deepened and strengthened. Missionaries are the product of the home field. They are sent out from the home base and they express and reflect what is the home base.

As I think over my summer's experience with missionaries, I find the missionaries I met falling naturally into one or another group or classification, just as we find them in the home field, and I might say that I had this experience more than once in the summer in different fields. I would meet a missionary and we would be chatting together in an informal way, without the conversation taking any particularly leading turn, and I would be wondering where he or she stood on certain matters that were very precious to me, and then perhaps after a few minutes of conversation, he might say, "By the way, I studied at the Moody Bible Institute" such and such a year, and then I would know where he stood. The Moody Bible Institute graduates that I met in China, in Korea, and in Japan at the Tokyo Convention just stand out as one of the high spots of blessing all the summer long. I do praise God for this Institute; I have been here a good many times, and hope I may come a good many times more. You are getting here, and as you go out you are giving from here, the things that are increasingly vital in this crisis time in which we are living.

I found a good many missionaries in those three countries I visited who were divided by this classification: those who were primarily interested in 'temporal things,' and those on the other hand interested in 'eternal things.' When I say temporal things I do not mean frivolous things, nor unworthy things, nor even worldly things, but temporal things of the best sort, occupy the chief attention of a good many missionaries, while others are chiefly interested in eternal things, though they give full recognition to the temporal things, but they give their supreme and constant recognition to eternal things. By temporal things I mean such good and important things as education, food, sanitary conditions, etc., which are important, and which God wants us to know about and think about, but I was always sorry to find missionaries who seemed to have forgotten about eternal things and whose whole life seemed to be given to temporal things.

On the other hand, I found many missionaries who were living in the light of the eternal all the time. I need not say that the China Inland Mission, with its thousand missionaries in China, is that sort. I had the pleasure of visiting one of their schools for missionaries' children, and may I say that they are the finest schools that I have ever seen anywhere in the world, demonstrating that education is not neglected by those who are on fire for souls. I do not believe I have ever been in any educational

nstitutions, covering the whole field of secular and religious education, to excel those schools. You can cover all the temporal things God wants you to cover by living in season and out of season for the salvation of souls.

I found those who were living in a consciousness of the supernatural who recognized that Christianity is supernatural from beginning to end. It begins with a supernatural experience in the new birth, the birth by the Holy Spirit into the body of Christ, and it comes when this body is changed into the eternal resurrection body at the coming of Christ, and then goes on for all eternity. Every moment of our lifetime in Christianity is supernatural, and I found missionaries who realized that. I found other missionaries who did not seem to realize that they were in a supernatural business at all, but seemed to live in the natural all the time, expecting to do things by the methods that the unsaved can use and do use. I found a line of cleavage which has been intensified during the last years between, you may say, radicals and conservatives, you may say with sin and without sin, you may say those of old fashioned faith and those of modern faith, but I believe it all comes down to this: Those who believe that the whole Bible is the Word of God and those who do not believe that the whole Bible is the Word of God. That one cleavage, that one fundamental division, marks all the other resulting divisions between professing Christians today.

There were notes left on the blackboard at the end of a class grouping, for example, the miracles of the New Testament into three groups, but a mission teacher, teaching the young Chinese students that there is one group of miracles which probably were true, another group which may or may not have been true, and a third which of course were untrue. When I think of the tragic stories some of the Chinese students have told other missionaries who they knew were sound in their faith of what had been done to unsettle the faith of the Chinese and lead them into death, the word of our Lord comes to me over and over as I never understood it before 'Whosoever causeth one of these little ones to stumble it were better that a millstone were hanged about his neck and he were cast into the sea.' That is the tragic work of professing Christian

missionaries in sending people to hell, in telling them that the Bible is not true, in going to almost any length of unbelief and denial.

In central China quite spontaneously, a movement has been crystallized called 'The Bible Union of China,' which is a coming together by the Spirit of God very evidently, of those who believe in the whole Bible. They have sent a statement of what they believe to the 7,000 missionaries in China asking all who believe these things and want to come together for a Bible Union to do so. Satan is already at work and it will be difficult to steer a perilous course. It could go on the rocks in a dozen ways, so please pray for the Bible Union of China, that God may guide it, that those who would weaken it by joining it shall not come nigh. On the other hand there is danger, just as there is danger in every other movement, in this country of bitterness

once more to the shores of America. From ten to thirteen thousand immigrants are arriving at Ellis Island each week. More than eighteen thousand arrived in one week recently. The great majority of these are Jews. Jews are not returning to Palestine in large numbers because of strict immigration laws.

There are now in Jerusalem about 40,000 Jews, in New York City, 2,000,000. In Palestine there are at least six mission stations; in New York City perhaps half a dozen missionaries to Jews.

Most of the Jews who have gone to Palestine are of two classes: the ultra-fanatical, who would count it an act of righteousness to kill a Jew who preached the gospel; and the nationalists, or Zionists, many of whom are at heart atheists, socialists or anarchists.

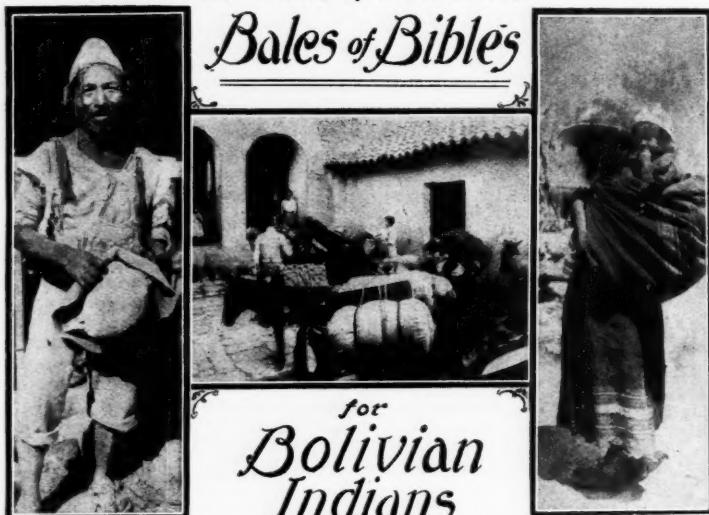
Emigration is hindering mission work in Syria. Many Syrian Christians have gone to Palestine, where the British occupancy has brought comparative quiet and security.

In all Moslem lands the women are best reached through medical work. So the graduation of the first class of trained nurses from the Presbyterian hospital at Tabriz a few months ago marked an important step forward in mission work in western Persia.

Canton, China, has a daily paper, edited and controlled by Chinese young

Reason at last for the smiles

Bales of Bibles



and unlove, by those who are affirming the faith of our Lord Jesus Christ doing so in harshness instead of in love. I know a good many Christians who are orthodox, I believe, in everything except the thirteenth chapter of First Corinthians. Ask God to make the Bible Union of China orthodox in love as in all else so that it will show the unsound missionaries of China that it has got something that they want, a winsomeness, an attractiveness, and a loveliness that they long for."

MISSIONARY ITEMS, HERE AND THERE

Wu Ting Fang, former ambassador from China to the United States, has given \$5,000 for the purchase of the island of Taikam, on which it is proposed to found a leper asylum.

The flood of immigration has turned

women. It also has two department stores, each having between four and five hundred employees, in which stores Christian services are held Sunday mornings. These meetings are usually addressed by missionaries.

Malaysia is fast becoming the melting pot of Asia. Java is the only island of the Malaysia group that has a dense population. The overcrowded conditions and the poverty in India and China will force more and more of the people of these countries to seek better living conditions in Malaysia, where there is plenty of room and very fertile soil.

South Africa is to have a school of African life and languages at Cape Town for the training of white men who wish to do missionary work in the Dark Continent if present plans are carried out.

For Sermon and Scrap Book

William Norton

WALKING WORTHY OF THE VOCATION

Ephesians 4:1

The exhortation is based upon the fact that God has endowed His people with all things that pertain to life and godliness. The endowment may be said to include three things—a sphere, a vocation, and an equipment.

I. The Sphere.

- Where the walk takes place.—This present state of existence. The life that I now live (Gal. 2:20).
- Where the character is manifested.—Before men, that they may see your good works (Matt. 5:16).
- Where others are to be influenced (2 Cor. 4:2). Commending our selves to every man's conscience.

II. The Vocation.

The walk is to be in harmony with the vocation. Hence the importance of knowing what that vocation includes. Notice three things:

- That we are children of God (Eph. 5:1; Rom. 8:16, 17; Gal. 3:26). Sonship is not an attainment but a gift.
- That we are members of Christ (Eph. 5:30; 1 Cor. 12:12). This puts before us the dignity and glory that belong to the redeemed.
- That we are members one of another (Eph. 4:25). Hence we have to think, not of our own personal needs only, but of the needs of others (Phil. 2:4). Hence the need of lowliness, meekness, and long-suffering in the walk.

III. The Equipment.

This comes with the vocation. When God calls us to duty, He always bestows that which is needful to fulfill the duty.

- The privilege conferred. If we are children, then we have all the prerogatives that belong to children. See what these are and claim them.
- The nature imparted (Gal. 4:6). He not only confers the dignity, He imparts the disposition of sonship.
- The power provided (Eph. 3:16; 6:10). The power is all-sufficient. See your vocation; grasp your equipment; and step out in the walk with courage, humility and faith.

—Evan H. Hopkins.

A CHILD'S PRAYER

Jesus, take this heart of mine
Make it pure and wholly thine;
Thou hast bled and died for me;
I will henceforth live for Thee.

A PORTRAIT OF CHRIST

Hebrews 10:12, 13

- His Act of Sacrifice—"He offered one sacrifice for sins forever."
- His Assumption of Authority—"Sat down on the right hand of God."
- His Attitude of Expectancy—"Henceforth expecting."
- His Achievement of Victory—"Till his enemies be made the footstool of his feet."

—S. J. Porter, in *Watchman-Examiner*.

GOD'S PROPERTY

"Whose I am."—Acts 27:23

We Are God's Property:

- By creation (Mal. 2:10).
- By redemption (1 Cor. 6:19; Gal. 3:13).
- By surrender (Rom. 6:16).
- By adoption (Gal. 4:5-7).

He Knows His Property:

- I know my sheep" (John 10:14, 27).
- His trade-mark (Eph. 1:13).

He Will Keep His Property:

- By his own power (1 Pet. 1:5).
- "Greater than all" (John 10:28, 29).
- No separation (Rom. 8:31, 39).

—Fred S. Shepard.

"THE MASTER IS COME, AND CALLETH FOR THEE"

John 11:28

I. The Master Came.

- He came to hearts prepared to receive Him.
 - Mary appreciated and loved her Master, v. 2.
 - Martha was taught by her Master, v. 24.
- He came with deeds of sympathy.
 - Shown in His determination to raise Lazarus from the dead, v. 4.
 - Shown in His determination to glorify the name of His Father, v. 6.
- He came with words of comfort.
 - Human friendship at such times is cold and unavailing, vv. 19, 20, 31.
 - Divine friendship at such times is all comforting. vv. 25, 43.

II. The Master Called.

- He called Mary and Martha from grief to consolation.
- He called Lazarus from death to life.
- If He has called to us, He has called us:
 - To a new life.
 - To a new service.
 - To a new home.
- If the Master of assurance has come once, He is most assuredly coming again.

—J. Allan Spidell.

READY!

"And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint."—2 Samuel 15:15.

We accommodate the words of David's servants to express the attitude of a good soldier of Jesus Christ. To what is he commanded to be ready?

1. **To Speak for Jesus.** "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Pet. 3:15). He should be ready to give this reason for God's glory and for man's salvation. As to the latter, take the story and example of the little maid in the house of Naaman.

2. **To Give to Jesus.** "Charge them that are rich in this world that they do good, that they be rich in good works ready to distribute, willing to communicate" (1 Tim. 6:18). Even a very little given to Jesus goes a great ways. Take the example of the lad with the five barley loaves and the two small fishes.

3. **To Work for Jesus.** "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work" (Titus 3:1). We can work for Him when we may not be able to speak for Him or to give of our means to Him.

4. **To Welcome Jesus.** "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh" (Matt. 24:44). Compare with this 1 Thess. 4:13-18.

In this last case a journey comes before the mind, and a journey suggests baggage, the less of which you have the better. "Lay aside every weight, and the sin which doth so easily beset us" (Heb. 12:1).

It also suggests a route, and happily there is only one. "I am the way, the truth, and the life" (John 15:6).

—J. M. G.

D. L. MOODY ON UNIVERSAL FATHERHOOD AND BROTHERHOOD

I want to say very emphatically that I have no sympathy with the doctrine of universal fatherhood, and universal brotherhood. I don't believe one word of it. If a man lives in the flesh and serves the flesh, he is a child of the devil. This is pretty strong language, but it is what Christ said. It brought down a hornet's nest on His head, and helped to hasten Him to the cross, but nevertheless it is true. Show me a man that will lie and steal and get drunk and ruin a woman,—do you tell me he is my brother? Not a bit of it. He must be born into the household of faith before he becomes my brother in Christ. He is an alien, he is a stranger to the grace of God, he is an enemy to God, he is not a friend. Before a man can cry, "Abba, Father," he must be born from above, born of the Spirit.

D. L. MOODY ON THE USE OF ANECDOTES

When I was preaching in Baltimore in 1879, an infidel reporter, who believed I was a humbug, came to the meetings with the express purpose of catching me in my remarks. He believed that my stories and anecdotes were all made up, and he intended to expose me in his paper.

One of the anecdotes I told was as follows:

A gentleman was walking down the streets of a city some time before. It was near Christmas-time, and many of the shop windows were filled with Christmas presents and toys. As this gentleman passed along, he saw three little girls standing before a shop window. Two of them were trying to describe to the third the things that were in the window. It aroused his attention, and he wondered what it could mean. He went back, and found that the middle one was blind—she had never been able to see—and her two sisters were endeavoring to tell her how the things looked. The gentleman stood beside them for some time and listened; he said it was most interesting to hear them trying to describe the different articles to the blind child—they found it a difficult task.

"That is just my position in trying to tell other men about Christ," I said; "I may talk about Him; and yet they see no beauty in Him that they should desire Him. But if they will only come to Him, He will open their eyes and reveal Himself to them in all His loveliness and grace."

After the meeting this reporter came to me and asked where I got that story. I said I had read it in a Boston paper. He told me that it had happened right there in the streets of Baltimore, and that he was the man referred to! It made such an impression on him that he accepted Christ and became one of the first converts in that city.

Many and many a time I have found that when the sermon—and even the text—had been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit. Anecdotes are like windows, to let light in upon a subject.

SAYINGS OF "MEL" TROTTER

"Before prohibition went into effect men used to buy wet goods—now they buy dry goods."

"Don't get too tied up here on earth; you have to go and leave it all anyway. Six feet of earth makes us all the same size."

"If you do only \$2 worth of work and make \$10, you are a thief. And if a man does \$10 worth of work and you pay him only \$2, you are a thief."

"Mere society women, who don't know how to turn a flapjack without spilling it all over the kitchen, aren't worth \$1 a hundred."

"When a horse stops to kick, he's not pulling."

"The slogan of the church is not 'Back to Christ,' but 'Look for Christ!'"

A CHILD'S MORNING PRAYER

'Tis God has kept me through the night;
And so I lift my voice and pray,
That He will keep me through the day.

THE APOSTLE'S GREAT LONGINGS

As Found in His Epistle to the Philippians

To know Christ (3:10).

To win Christ (3:8).

To be found in Christ (3:9).

To live Christ (1:21).

To rejoice that Christ is preached (1:18).

To rejoice in the day of Christ (2:16).

To suffer with Christ (3:8, 10).

To be with Christ (1:23).

Not I, but Christ my every need supplying,
Not I, but Christ my health and strength to be;
Christ, only Christ, for body, soul and spirit,
Christ, only Christ, live Thou Thy life in me.

—H. C. F., in *Life of Faith*.

"I canna get over it," a Scotch farmer remarked to his wife. "I put a twashillin' piece in the plate at the kirk this morning instead o' ma usual penny."

The beadle had noticed the mistake, and in silence he allowed the farmer to miss the plate for twenty-three consecutive Sundays. On the twenty-fourth Sunday the farmer again ignored the plate, but the old beadle stretched the ladle in front of him and, in a loud, tragic whisper, hoarsely said:

"Your time's up noo, Sandy!"—Selected.

"WHAT'S IN A NAME?"—*Shakespeare*.

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Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

M. this and Armstrong report a meeting at Sac City, Ia., in January.

O. A. Newlin Party held a meeting at Midland, Mich., during the month of January.

C. Edward Faust and wife report meetings at Boswell, Ind., Murrayville, Ill., and Newton, Ia.

During the month of December, Rev. B. M. Brown held a meeting at the Logan Square Presbyterian Church, Chicago.

The Emmons Party reports a successful evangelistic campaign at Bloomington, Ind., where they experienced an old time revival.

E. R. Hermiston reports a gracious revival in Hughson, Calif., "an old-fashioned, sin-cleansing, Bible-loving, Holy Ghost revival" reaching all classes.

A. W. Littrell writes that God has wonderfully blessed evangelistic efforts of Dorsey L. Moody, singer, and himself, during the fall.

E. L. Buchanan of Wooster, O., recently closed a two weeks' meeting at Silver Spring, Pa. Rev. T. J. Ferguson has been pastor of this rural field for over 42 years, and is still very active.

Mr. and Mrs. H. D. Kennedy held a very successful campaign at Manistee, Mich. Large crowds attended, and over 170 persons publicly professed conversion.

H. Wyse Jones, and Ralph E. Stewart report successful meetings in New York State. The churches have been quickened and their evangelism has been highly commended by the pastors.

R. O. Wine reports a very successful season of soul winning for Christ and His Kingdom; many backsliders have been reclaimed and many have accepted Christ as their Saviour.

The Sheldon Evangelistic Party held a good meeting at Kidder, S. Dak., where the teaching of the Word bore fruit in

bringing a new and a larger vision of the Christian life, and a hunger for the knowledge of the Word of God.

Harry Beckman writes: "Mrs. Beckman and I have just closed our fall season's work, assisting David F. Nygren in a series of meetings. This is the fifth season we have worked with Mr. Nygren in evangelistic work."

The Vom Bruch Party reports a successful meeting at Oak Park, Ill.; 138 decisions were recorded in one week. The party was assisted in Naperville, Ill., by Mr. Homer Hammontree, singer, and B. D. Ackley, pianist.

R. C. Eddins, Independence, Mo., writes: "The meeting at Washington Court House, O., resulted in scores of reclamations, conversions, and additions to the churches. It is said to be the biggest single church revival ever held in the city."

W. A. Bodell, of Bloomington, Ill., who has been engaged with the Synod of South Dakota, closed his year's work with a meeting at Lake Andes, where 79 made application for membership in the Presbyterian church.

G. E. Vinaroff writes: "We are still on the battle front. We were at St. Paul, Kan., for a two weeks meeting in December with Rev. Mr. Morris, evangelist, and R. M. Taylor, former M. B. I. student, who is pastor of the M. E. church."

Rev. Charles C. Brown, of Orland, Ill., writes that the Rev. E. C. Clark, of Boston, a present M. B. I. student, did good work there, and in appreciation of his labors, the choir extended him a vote of thanks.

Evangelist Herbert C. Hart reported that during one of his recent successful evangelistic meetings at Enid, Okla., First M. E. Church, deep interest was manifested in high school night, when nearly 1,000 students attended in a body.

Rev. Harry Taylor, an old time M. B. I. student, and his daughter, Ruth, of the class of 1920, report a very successful mission at Enfield and Lee, Me. A large number of high school students took a firm stand for Christ and 18 joined the church.

Dr. J. Q. A. Henry requests prayers for a blessing upon his work in Albany, N. Y., where the six Baptist churches have joined in a unanimous and enthusiastic invitation to conduct a campaign under

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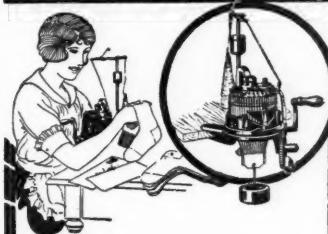
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Mr. and Mrs. Ray G. Swartzbaugh write: "God has seen fit to use our party in a marvelous way. The fall campaign closed with a union meeting with Dr. I. E. Honeywell, in Canada. We expect to spend the winter months in the United States, beginning at Wilmington, O."

Mr. and Mrs. John Imrie, singing evangelists, report that their last meeting of the old year was at Jetmore, Kan., where many made profession of faith in Christ. Mr. Imrie is entering upon his seventh year of singing the gospel and rejoices in the privilege.

Evangelist Jack Linn and wife write: "We closed our year's work in Pittsburgh, in December. We held about 20 meetings during 1920, and God honored His Word in every one of the meetings. Our slate is full for 1921 and we ask your prayers."

The Oliver E. Williams Party writes: "Closed what was called the best revival since the Billy Sunday meeting twelve years ago, at Decatur, Ill. A mighty outpouring of the Holy Spirit, and a great awakening was the result of preparation and prayer."

Rev. and Mrs. J. C. Cardiff report a splendid series of meetings in the Congregational church at Owen, Wis., which has been without a pastor. There were 65 conversions, and at a meeting for men one Sunday afternoon, 18 men pledged to tithe.

During the fall the Goodale brothers held a series of meetings throughout Kansas and Nebraska, closing at Clay Center, Neb., in December. There has been a ready response generally to the call of God, resulting in the quickening and deepening of the spiritual life.

Walter L. Wilson reported a wonderful conference in Kansas City in November, under the ministry of Richard Hill of New York, head of the Missionary Training School; Geo. Aldrich, who writes for *Our Hope*; and Mr. Archie Payne of England. Noon meetings were held at the Y. W. C. A.

Rev. F. J. Thomas, D. D., has resigned his pastorate, and is re-entering the evangelistic field. He reports a nineteen day meeting in Greenville, O., United Brethren Church, with fine crowds. The large church was packed every evening and twice during the meetings people were turned away.

John R. Snyder, of Bellefontaine, O., held nine evangelistic meetings during the past year, in addition to four weeks with the Near East Relief Committee of Indiana, and ten weeks with the Forward Movement of the Church of the Brethren.

ren. The meetings were uniformly successful and many were born into the kingdom.

Evangelist J. B. Phillips, of Macon, Ga., writes that the past year has been the greatest he ever experienced in the evangelistic field. He reported a most successful conference in Macon, Jan. 2-16, one of the chain of conferences held throughout the South for the study of God's Word. The Institute was represented by Dr. Gray and Dr. Ostrom.

The New Covenant Mission, Pittsburgh, Pa., held its twenty-second anniversary on December 7, 1920, in connection with the 264th Monthly Prayer Conference. Morris Ruben, general superintendent, was assisted by the Rev. C. H. Stocking, D. D., of Wycliffe, O., and the local pastors of the city.

L. H. Thomas has sent in a report of a stirring revival in Buckner, Mo., where he and his wife led in song under the leadership of Lloyd John Evans. The M. E. church was filled to overflowing every night and notwithstanding the large number of converts, possibly the greatest work was that of awakening the churches.

Richard Low writes from Stockton, Kan.: "Thanks be to God for the results of the three weeks of special meetings, which closed at Minneapolis, Kan. There were over 70 converts, 80 accessions to the church, and scores of reconsecrations. This success was preceded by a series of cottage prayer meetings."

The Linden-Dixon Party held a union campaign with the churches of Missouri Valley, Ia., during the month of December.

At the first invitation, 391 persons came forward, of whom 273 were re-consecrations. Eighteen promised to get churchletters, and there were 100 converts.

Walter L. Wilson writes: "Charles C. Cook was in Kansas City having a two weeks meeting with the Noon Prayer Meeting group, and nightly meetings at the Tabernacle Baptist church. Mr. Davidson was here, also, for a week's visit, telling about the work in India and Ceylon, emphasizing the Christian's call to service."

Theodore Booth-Clibborn Evangelistic Party reports the following: "The meeting at Grand Forks, N. Dak., was a scene of the old-time power. From the beginning the auditorium was too small. The second night an over-flow meeting was held. On the last Sunday the city auditorium (capacity 3,000) was completely filled, and many were turned away." Other meetings were held in Duluth, Minn., and Victoria.

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Rev. Mr. Borgeson, Formosa, Kan., assisted the pastor, Rev. Mr. Fisher, throughout three weeks of special meetings at the Stockton M. E. Church. Mr. Richard Low had charge of the music. The revival closed with 50 accessions to the church and 43 converts. Twenty-two young people of the Epworth League consecrated their lives to life-service.

Harry O. Anderson reports a good meeting at Camas, Wash. He writes: "Wonderful opportunity there with a thousand workmen in the paper mill. Goodly number converted, and 50 per cent united with the church. Kelso, Wash., also was another field with a challenge, where God used us in working with young people."

John Betlem writes from Elmira, N. Y.: "Rev. Chas. E. Neighbour led us in a revival meeting at the Elmwood Avenue Baptist Church. It was a real revival of the Holy Ghost. More than 40 people professed faith in the Lord Jesus. Family altars were set up and people began to pray. Mr. Neighbour honors the Lord in his ministry."

Newell Brothers Evangelistic Party reports one of the busiest and best years of eight years' evangelistic experience, and thanks God for the victory and golden opportunity. One of the results of

their work at Marysville, Pa., was the organization of a Bible class of almost 100 members, for the purpose of studying God's Word along premillennial and dispensational lines.

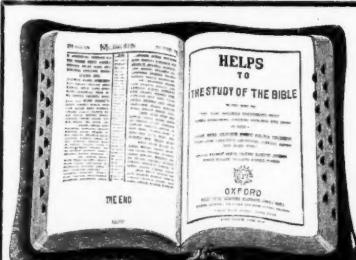
C. J. Bates writes: "M. F. Ham and W. J. Ramsay closed their year's work at Springfield, Tenn., and are now taking a much needed rest. Their 1920 meetings have been characterized by deep conviction of sin, and the number of mature men converted. In one meeting more than 200 men over 50 years of age were converted. At some places the churches doubled their membership as the result of their meetings."

Jeamby-McDonald Party writes: "We have had a splendid season despite the financial pressure in our grain districts, and also bad weather conditions. The DeWitt meeting resulted in 17 accessions to the M. E. church, and 'An Honest Attempt Bible Circle' was organized. Believers were blessed and since the meeting the attendance at Sunday-school has reached the high water mark. At Tobias, Neb., we held a two-weeks meeting."

S. E. Lewis Party writes: "We held a campaign at the First Baptist Church at Watervliet, N. Y., in October, and a union meeting with three churches at Fort Plain, N. Y., during November. The former is a strong Roman Catholic city, while the latter is largely Universalist. However, it pleased God by the preaching of the Cross to save some. Seventy-five took their stand at Fort Plain at the first invitation, and as many more were added before the meeting closed."

The Rev. Joseph T. Larsen writes: "Upon this last day of the year, I beg to report success and victory for Him. In the last six months God has wonderfully and fully answered my prayer that I might win one soul for Him for every day in the year at least. He has heard that prayer to the very last day, thus far, and 180 souls have been won for Christ in the last six months. In order to reach these people, I have traveled about 4,000 miles, visited nearly 1,000 families, and held about 100 gospel meetings, and three series of evangelistic meetings at central points. I am planning, with God, to conduct a series of evangelistic meetings where little preaching has been done for many years, and where people are almost void of spiritual life. I wish you to remember me in this work, as I need to lean altogether, and all the time, on the everlasting arms."

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A MORNING WITH DR. F. B. MEYER

(Notes from Rev. Paul Rades)

"Had a lovely morning with Dr. F. B. Meyer. He has entered wonderfully into the spreading of premillennial and deep spiritual truth. Those who heard him at Keswick, this summer, said he was better in every way than ever. This venerable man and noble warrior for God gave me himself for a morning. His fine eyes flashed, and his English accent cut as he talked of the fight of the critics.

God has given him a new lease of life, and his activity and bearing is almost youthful at times, though grave and deep are the emotions and lessons in his heart. He sees that though the critics may cunningly try to deny the miracles and the Virgin Birth, things that happened long ago, they cannot deny that the Bible is here, and that it is a miracle in this particular, namely, that it tells things that have come to pass. It can stand on its valid voice in prophecy.

He is seeking, then, like many of God's own, to let the people know what prophecy says, and what has been fulfilled, and to set forth the hope of all that is yet to be so gloriously fulfilled. He and twenty other strong men of Britain have formed an "Advent Testimony Prayer Union" of which they are the Council. They publish a monthly magazine of premillennial truth, and membership is based upon the following statement of belief:

1. That the signs of the times point toward the close of "The Times of the Gentiles."

2. That the return of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His resurrection.

3. That the completed Church will be translated to meet the Lord in the air, and to be "forever with the Lord."

4. That Israel will be restored to their own land in unbelief, and be afterwards converted by the manifestation of Christ as their Messiah.

5. That all human schemes of world-reconstruction must be subsidiary to the personal return of the Lord when all nations will be subjected to His rule.

6. That under the reign of Christ there will be a further effusion of the Holy Spirit upon all flesh.

7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

N. B. This is a general statement, which does not profess to decide on particular details of prophetic interpretation.

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FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—February, Berkeley, Calif.

The Berge Sisters—Jan. 16-Feb. 4, Wilkinsburg, Pa.; Feb. 6-25, Verona, Pa.; Feb. 27-Mar. 18, McKeepsport, Pa.

C. A. Blackmore—February, Conneautville, Pa.; March, North Girard, Pa.; April, Racine, Wis.

Wm. A. Bodell—Omaha, Neb.

John E. Brown Party—Season—Oakland, Berkeley, Richmond, Alameda, East Oakland, Fruitvale, West Oakland, Calif.

A. M. Bruner—1921, Georgia, South Carolina, Mississippi.

Callis-Grenfell Party—February, Corbin, Ky.

W. S. Colgrave Party—March, Grand Rapids, Mich.

Dr. A. C. Dixon—February, New York City and vicinity; Huntington, W. Va.

Edwin R. Dow Party—February, Fremont, Neb.; March, Edgerton, Wis.

Dr. H. P. Dunlop and wife—Feb. 20, Normal, Ill.

Dr. John H. Ellott—Jan. 23-Feb. 6, Spokane, Wash.

C. Edward Faust and wife—Jan. 25-Mar. 1, New-ton, Ia.

C. J. Fox—February, St. Francisville, Ill.; March Dayton, O.

E. E. Hendricks—For six months, Presbytery of St. Louis.

J. A. Henry—Jan. 30-Feb. 13, Greensburg, Pa.

E. R. Hermiston—February, San Francisco, Calif.

Mr. and Mrs. John Irrie—Until Mar. 1, Kauai.

Jones-Stewart Party—February, Rochester, N. Y.

P. H. Kadey Evangelistic Party—February-March, Clio, Mich.

George A. Kilbey—Jan. 30-Feb. 20, Trinity, Chicago; Mar. 6-20 Austin, Chicago; Mar. 27-Apr. 10, Chicago, Ninth.

John M. Linden—Wm. S. Dixon Party—Jan. 26-Feb. 13, Correctionville, Ia.; Mar. 9-27, Fort Dodge, Ia.; July, Wellsville, Mo.; September-October, Nebraska City, Neb.

Lindgren-Taylor Party—Until Jan. 30, Hartley, Iowa; Feb., Onawa, Iowa.

A. W. Littrell—Jan. 23-Feb. 13, Prospect, O.; Feb. 20-Mar. 6, Bucyrus, O.

W. P. Martin—Feb. 6, St. Petersburg, Fla.; Feb. 27, Miami, Fla.; Mar. 30, Atlanta, Ga.; Apr. 24, Birmingham, Ala.; May 22, Guntersville, Ala.; June 12, LaFayette, Ala.

H. Evans McKinley—March, Chattanooga, Tenn.; April, Knoxville, Tenn.

J. B. McMinn Party—Feb. 8, Mankato, Minn.

Leroy J. Mitchell Party—February, Cowden, Ill.; March, Joplin, Mo.; April, Hillsboro, Ill.

W. C. Moorman—Feb. 13, Resinor, Ia.

The Nygren Evangelistic Party—Feb. 15-Mar. 6, Stratford, Ia.; Mar. 8-20, Cleveland, O.; Mar. 22-Apr. 10, Red Wing, Minn.; Apr. 12-May 1, Port Arthur, Ont., Can.; May 3-29, Russell, Minn.

Frederick H. Ream—Feb. 1, Washington, Kan.; March, Topeka, Kan.

Renn and Backemeyer—February, Washington, Ind.

Britton Ross—February, Calvary Baptist Church, Los Angeles, Calif.; April, Baptist church, Ennis, Tex.

W. M. Runyan—February, Wichita, Kan.

Harold F. Sayles—Feb. 6, Detroit, Mich.; Mar. 6-20, St. Louis, Mich.; Mar. 27-Apr. 10, Cassopolis, Mich.

Sheldon Evangelistic Party—Jan. 22-Feb. 11, Aberdeen, S. Dak.; Feb. 13-Mar. 6, Big Stone City, S. Dak.

Gipsy Smith, Jr.—February, Bridgeton, N. J.; March, Millville, N. J.; April, Augusta, Ga.; May, Atlanta, Ga.; June, Lexington, N. C.

John R. Snyder—Jan. 7 to Mar. 15, Elgin, Ill.; Mar. 20, Indianapolis, Ind.; April 10, Kansas City, Kan.; May 1, Rocky Ford, Col.; June 12, Rochester Mills, Pa.

Wm. A. Sunday Evangelistic Party—Cincinnati, O.; Bluefield, W. Va.

R. W. Thiot—December-March, Chattanooga, Tenn.; Dates unfixed, Daytona, Leesburg, Quincy, Gainesville, Fla.

F. J. Thomas—Feb. 1-22, Middletown, O.

C. R. L. Vawter—April, Abilene, Tex.; June, Pullman, Ill.

Hommer M. Welch—Jan. 25-Feb. 13, Moundsville, W. Va.; Feb. 14-Mar. 6, Mannington, W. Va.; Mar. 8-27, Morgantown, W. Va.; Mar. 29-Apr. 18, Greensville, Pa.

Paris E. Wells—February, Bowbells, N. Dak.; March, Wayzata, Minn.

Owen O. Wiard—May 1-7, McClave, Colo.; Dates unfixed, Miami, N. M., Sugar Creek, O.

Dr. Oliver E. Williams Party—Feb. 2-13, Frederick, Md.; Feb. 20-Mar. 13, Corydon, Ind.; Mar. 20-Apr. 3, Ft. Wayne, Ind.

H. P. Wooten—February, Nevada, Mo.; March, Atlanta, Ga.; April, Birmingham, Ala.; May, Southern Baptist Convention, Chattanooga, Tenn.; June-July, Georgia State-wide campaign; August, West Texas.

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

"Charlie" Alexander, by Philip S. Roberts.

Not a biography, but a loving appreciation and appraisement of a personal friend and a striking personality. A small volume of pen-pictures, skillfully drawn from the life of the greatest "singing-evangelist." The author of *The Dry-dock of a Thousand Wrecks* has well wrought and has portrayed one whose influence has been felt the whole world round.

15 pages. 7 1-4 x 5 inches. Fleming H. Revell Company, New York and Chicago.

G. S.

The School Hymnal, Milton S. Littlefield, editor.

This is a compilation of the classical hymns of the church, prepared especially for use in church school, schools and colleges. It is a good book for those who desire the more serious type of music.

The last few pages are devoted to a number of choruses from the oratorios arranged in simplified form, together with sentences, chants, responses and responsive readings.

97 pages. A. S. Barnes, and Co. New York, N. Y.

A. H.

Gospel Solos and Duets, by H. G. Tovey and K. L. Brooks.

This is a book of convenient pocket size, containing new solos, many of which can be used effectively as duets or even quartets.

Practically every song contains a real, spiritual, heart message, and those who are called to the ministry of gospel song will find this little volume invaluable.

Blank pages bound in the back make it possible for the singer to add any special solo that he may wish.

Published by Tovey and Brooks, 536 South Hope Street, Los Angeles, Calif.

A. H.

The Life Story of C. I. Scofield, by Charles G. Trumbull.

Here is a book which all leaders of Christian thought will do well to read. It is interesting alone as a biographical sketch, but its pre-eminent interest and value is the light it throws upon the tremendous influence of Dr. Scofield upon Christian thought throughout the English speaking world. The name "Scofield" will be loved and honored long after he has gone to be with the Lord.

It is to be regretted that the publishers have placed the price so high, which will

decidedly interfere with the wider distribution of this story.

138 pages. 8 x 5 1-2 inches. Oxford University Press, New York.

P. B. F.

Things New and Old, by Rev. C. I. Scofield, D. D.

This is a compilation of Old and New Testament Bible studies on the International Sunday-school Lessons written by Dr. Scofield some eighteen years ago for *Our Hope*, under the title "The Heart of the Lesson." Since the Sunday-school lessons are taken intermittently from the same portions of Scripture, these studies are of perpetual interest. *Things New and Old* will not only be of great value to many Sunday-school teachers, but ministers and Bible teachers will find vital suggestions for sermons and gospel addresses.

In addition to "The Heart of the Lesson" the book contains a number of lectures and addresses given by Dr. Scofield at Bible conferences, on vital Bible themes. The editor of *Our Hope* has done a good work by bringing these studies to the Christian public.

323 pages. 7 3-4 x 5 1-2 inches. Publication Office, *Our Hope*, 456 Fourth Ave., New York.

P. B. F.

The Fundamentals of Geology, by Professor George McCready Price.

We have great admiration for the man who has the courage to go counter to opinions generally accepted by scientists. But Professor Price is himself a scientist, and apparently has not only the courage of his convictions but also the facts with which to substantiate them. The absurdity of the "onion-coat" theory to adequately account for the geological ages is clearly demonstrated. Catastrophe rather than uniformity accounts for most of the geological phenomena. According to Professor Price man has been upon this earth as long as any single type of fossil. "Indicative geology deals not with the formation of a world, but with the ruins of one." According to this scientist the Christian has scientific as well as biblical authority for regarding "Creation as the definite and immediate act of the infinite God."

267 pages, 7 3-4 x 5 1-4 inches. Pacific Press Publishing Association, Mountain View, Calif.

G. S.

The Cause of the World Unrest

This book which is the most remarkable and in some sense the most awful, we have ever read, has no author's name attached to it, but is published by the reputable house of G. P. Putnam's Sons, New York and contains an intro-

duction by the author of the Introduction to the English edition, Mr. H. A. Gwynne, editor of the *Morning Post*, London.

It describes with some historic detail, an alleged, far-reaching, sinister conspiracy looking toward world domination, in which certain groups of Jews and certain groups of Freemasons are brought to the fore, the conclusions being based in large part upon "protocols" first published in Russia in 1905, and which predicted present day Bolshevism.

The world domination spoken of is to be brought about by socialism and radicalism of all kinds, out of which shall finally arise a wonderfully conducted super-state.

We have read the book of about 300 pages entirely through, and with the deepest interest, the latter being contributed to by the attention we have given for many years to the study of scriptural prophecy and the current events of the world in the light of it. No student of prophecy should overlook it.

J. M. G.

The Protocols of the Wise Men of Zion, translated from the Russian Language.

The attention of our readers was called to these amazing "protocols" in our September issue by the Rev. D. M. Panton, of England, in his article "The Latest Preparations for Antichrist." A copy of these protocols has been in the British Museum since 1906. They are now available for all who are interested. They are presented as the deeply laid plot of Jewish leaders to overthrow all Gentile governments and to dominate the world. Whether this be true or not, the success of the Bolsheviks of Russia thus far has been due to the adoption of the principles and rules laid down in these protocols which were in existence years before the Great War. It is also significant that the leaders of the Russian Soviet government are Jews. All who believe in true democracy, or in the morals and principles upon which our present civilization rests, would do well to read this book. Even if no such conspiracy as herein revealed actually exists, the book will still throw much light upon what is behind many of the disturbing and lawless elements now at work throughout the world.

165 pages. 8 x 5 1-4 inches. The Beckwith Company, New York.

G. S.

The Gospel of Matthew, An Exposition by Rev. Charles R. Erdman D. D., Professor of Practical Theology, Princeton Theological Seminary. Author of *The Gospel of John, an Exposition; The General Epistles, etc.*

This volume is dedicated "To all who love His appearing," which is a recommendation in itself, for as the Foreword says, "the seething unrest of nations, the savagery of war, the threatening of anarchy increase the yearning for the rule of One whose wisdom is faultless, whose love is perfect, whose power is supreme."

The author does not regard the Virgin Birth of our Lord as difficult to believe inasmuch as Christ Himself is "the embodiment of miracle." As to the Sermon on the Mount whose place in the scheme of Christian teaching is again to the fore, he places himself on record by saying that it is not "the sum and substance of Christianity," but that "perfect standard of conduct by which all men are condemned as sinful, and to which they can attain only by divine help." The thirteenth chapter which contains the parables covering the mysteries of the kingdom is best understood in his judgment, as denoting "the perfected reign of Christ which is to be established at the end of the present age."

Dr. Erdman has the pleasing faculty of being able to present the dispensational teaching of the Bible including, of course, the premillennial coming of Christ, with the least possible offense to those who disagree with him—a valuable gift, but one which carries with it peculiar dangers.

This volume, like the others of the series, is doubtless intended more for home reading than for the pastor's study, which gives it a wider market; and yet pastors will find it very suggestive as an easy and popular method of Bible teaching and expository preaching, which would be welcomed by their people.

224 pages. Flexible covers. The Westminster Press, Philadelphia.

J. M. G.

The Jewish Peril, (Protocols of the Learned Elders of Zion).

The advertisement of the American publishers says that more influence has been exerted to suppress this book than any similar one, and we can understand it. It contains about 30,000 words divided into 24 protocols or chapters, and was first published in Russia in 1905, and circulated among a few religious doctrinaires. It was republished there in 1917, a copy reaching America through a Russian army officer who stole it in Petrograd.

It is a wonderful prophecy, no matter what its source may be, and whether, it be a forgery or not; and we believe it is truly said of it that it will be the subject of more discussion during the coming years than can now be imagined.

It contains three parts, an introduction to the main text written by Serghei Nilus in 1905; notes on lectures delivered to Jewish students in Paris in 1901; and an epilog, written by Nilus, which gives the historical and contemporaneous setting for the document, and also alludes to the possible bearing which the protocols may have in the matter of the fulfilment of prophecy.

We have read it with the deepest interest. Nilus seems to have been a Christian man acquainted with the prophetic Scriptures, and from his introduction we quote the following paragraphs: (*Continued on page 296.*)

Moody Bible Institute of Chicago

Joseph B. Bowles

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Assisted in Bible conferences conducted by the Institute at Muskogee and Oklahoma City, Okla., and Kansas City, Kan.

Dr. Fitzwater: Bible conferences, Muskogee and Oklahoma City, Okla.; Bible conference, Berne, Ind.; Chicago Boys' Club.

Mr. Gosnell: Bible Conference, Enid, Okla.; Union Bible Class, City Rescue Mission, Grand Rapids, Mich.; First M. E. Church, Racine, Wis.

Dr. Dale: Bible conferences, Muskogee, Oklahoma City, and Enid, Okla.

Mr. Pace: Alumni Rally, St. Louis, Mo.; Faith Bible Class, Battle Creek, Mich.; Salem Evangelical Free Church, Chicago.

Mr. Page: First Christian and First Presbyterian Churches, Lincoln, Neb.; and First Presbyterian Church, Kansas City, Kan.

Mr. Cork: City S. S. Convention, Niles, Mich.

Mr. Hosmer: Sang in First Congregational Church, Evanston, and First Congregational Church, Oak Park, Ill.

Dr. Ralston: Methodist Preachers' Meeting, Milwaukee. Address on Premillenialism.

RECENT SPECIAL SPEAKERS

December 1—Rev. E. A. Ayers, M. D., medical missionary, Liberia, W. Africa.

December 2—Dr. Wm. W. Johnstone, superintendent, American Sunday School Union, Chicago.

December 3-7—Dr. A. C. Murray, general mission secretary of the Dutch Reformed Church in Africa, and pioneer missionary to Nyasaland.

December 4—Dr. Samuel A. Moffat, pioneer missionary of the Presbyterian Church to Korea.

December 8, 20—Rev. F. A. Steven, of the China Inland Mission.

December 9—Mrs. A. C. Murray, Africa General Mission.

December 9—Rev. Juji Nakada, '98, Dean of Bible School, Kashiwagi, Tokyo, Japan.

December 10—Miss Sara Palmer, evangelist, Chicago.

December 15—Dr. W. P. White, Regional Director M. B. I. for Pacific Coast, Seattle, Wash.

December 18, 25—Rev. Charles Inglis, evangelist, London, Eng.

December 29—Rev. O. L. Cottrell, evangelist, Evanston, Ill.

PERSONNEL CHANGES IN THE EDUCATIONAL DEPARTMENT

On the closing day of the Fall Term Dr. Gray announced the resignation of Dr. P. B. Fitzwater as Registrar

and Secretary of the Faculty, and the appointment of Miss Alma F. Rader as his successor.

On acceding to Dr. Fitzwater's request to be relieved of the office named, the Executive Committee addressed to him the following letter:

"Dear Dr. Fitzwater:

"On the occasion of your resigning the office of Registrar and Secretary of the Faculty, the Executive Committee of our Board of Trustees wish me to express their appreciation of your service in that capacity.

"They recognize that you created the office of Registrar, and have developed it to its present efficiency in the Educational Department, whose work it conserves and promotes in a high degree.

"The Committee congratulate you and the Institute on the esteem in which you are held as a teacher of the Word of God both by voice and pen, in the class room, on the platform, and in the public press; and trust that your relief from the details of your present office may result in a widening of your ministry, and still further benefit to the Institute with which as student, teacher and officer, you have been so long and honorably connected.

"Fraternally and cordially yours."

Dr. Gray announced also the following appointments:

George E. Leslie as Assistant to the Superintendent of Men, and G. C. Prince as Chief Clerk of the Employment Bureau, succeeding Mr. Leslie.

A. H. Leaman as Assistant Director, Practical Work Course.

Mrs. Frances C. Allison, Assistant Director, Practical Work Course.

Miss Iris Ikeler, teacher of English.

STUDENT MISSIONARY GIVING

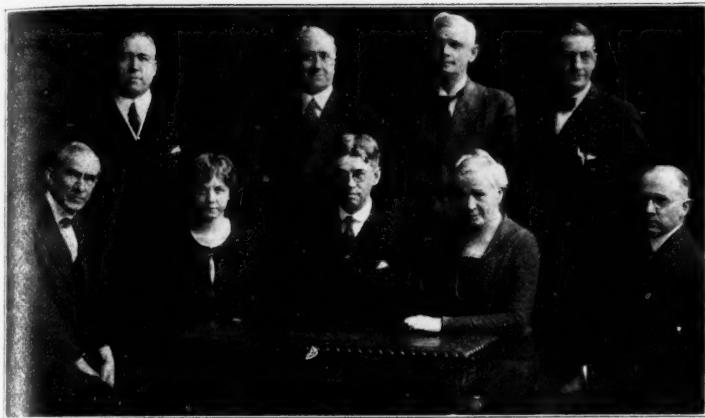
In an article which appeared in the *Sunday School Times* of December 11, Mrs. Ralph C. Norton, '02, told of the missionary spirit manifested by Moody Post No. 562 of the American Legion in the action of the Post in guaranteeing the support of two Belgian students who are training at the Brussels Bible School conducted by the Belgian Gospel Mission, of which Mr. and Mrs. Norton are the directors.

In the past school year the Institute student body, represented by the Missionary Union, contributed \$7,500 for foreign missions, which was distributed among fifty different missionary boards.

EXTENSION DEPARTMENT STAFF

(This photograph was taken in December when the Extension and other Institute field workers gathered at the Institute for a conference. Rev. Rolin T. Chafer, Regional Director for the Southeast, was unavoidably absent.)

Moody Bible Institute Monthly



Extension Department Staff

Seated, left to right: Dr. Henry Ostrom, Mrs. Margaret T. Russell, Mr. John R. Riebe (Acting Secretary of the Department), Miss Elinor Staford Millar, Rev. George E. Guille.

Standing: Mr. Homer A. Hammontree, Rev. Wm. P. White, D. D. (Regional Director for the Pacific Coast), Mr. C. E. Putnam, Rev. B. B. Sutcliffe.

FALL TERM GRADUATION EXERCISES

As usual with Institute graduation exercises, the Auditorium was crowded to its capacity on the evening of Thursday, December 23, for the graduation of the Fall Term Class, which included twenty-seven men and twenty-five women who came from sixteen different states and four foreign countries.

Dr. Gray, who presided, in introducing the speaker of the evening, Rev. J. H. Ralston, D. D., mentioned his long term of service in the Institute, his membership in the Faculty as teacher of Bible Doctrine and New Testament Greek, and his position for many years as the executive head of the Correspondence Department which at the present time has under instruction in its various Bible and other courses more than 7,000 students scattered throughout the world.

The class motto was, "That in all things He might have the pre-eminence;" and Dr. Ralston took as his subject, "The Service of the Pre-eminent Christ."

It is regrettable that space is lacking to give this instructive, practical and inspiring address in full]. The excerpts which follow are for the most part partial quotations, reflecting the line of thought followed.

Referring to Christ's standard of greatness he quoted, among other sayings of our Lord, "Whosoever will be greatest among you, let him be your servant."

Defining the service to which the members of the class were called, he spoke of it as, "distinctive, a separated

service, preaching the gospel, teaching the Word of God, going to the ends of the earth with the gospel message, and personally leading souls to our Lord Jesus Christ."

As to Christ's pre-eminence he said, "We wish to consider that pre-eminence from the standpoint of one's personal relationship to Christ."

Then, outlining briefly what they had been taught in the Institute of the pre-eminent Christ, he added: "And as we are considering the pre-eminence of Christ, never was He more glorious than when He took His place on the plane where He now asks you to stand, and said: 'I am among you as one that serveth'."

"Let that service grip you," he continued. "If you have chosen that service, there is something wrong, the service should have chosen you. If you do not feel as Paul did, 'Woe is unto me if I preach not the Gospel,' you have made a mistake. If you enter upon that service hesitatingly you would better stop. Christ's disciples must leave all to follow Him."

"In the performance of that service, put your heart into it; cultivate the spiritual life; be men and women of prayer and meditation on Christ's word; do not take sanctimonious attitudes; do not be unctuous, but be natural. Let your soul have your first care, and sit often before the Lord as David sat in the Tabernacle before Jehovah.

"Put your head into your service. A consensus of judgment of holy men through the centuries is in favor of intellectual culture for the Christian worker, that holds itself loyal to that greatest deposit for intellectual exercise the world has ever known, the Holy Bible. Moses, Samuel, Isaiah, Paul were men of great intellectual attainment.

"But some will say, 'God's grace is frustrated,' if we emphasize intellectual culture. At this point Paul's argument as to sinning in order that God's grace might abound will apply, and we might say with him, 'God forbid.' Ignorance

in these days is vice. Declination to take intellectual training is offering to God not the first fruits, and that is always God's demand.

"Do not try to be another Moody, but serve as he served, master the English Bible as he mastered it, and you will fill your niche in the world as he filled his.

"Throw your will into your work. There is no record of any converts from Paul's wonderful address on Mars Hill in Athens, but as he went to Corinth he resolved, 'I will not know anything in Corinth save Jesus Christ, and Him crucified,' and here he had a most fruitful ministry.

"As to your practical training, you have had ten times as much training for such service in the two years you have been here as those of us who spent three years in the theological seminaries of a former day. Do not forget your jail work, street meetings, the Bridewell, tent meetings and your personal contact with souls.

"There is no home mission and foreign mission problem any more, the world is your field. Some of you must go to the heart of Africa, to the densest population of China or India, and some of you must stay right in the United States, where you may render among pagan Americans as heroic service as on any field in a foreign land.

"Do not fear the results of your service. The pre-eminent Christ will take care of that. He everliveth and soon will come to manifest Himself on this earth and will destroy all his enemies. Then the pre-eminent Christ who was among men as one who served, will reign.

"Thou, too, shalt reign—He will not wear

His crown of joy alone.
And earth His royal Bride shall see
Beside Him on the throne.
Then weep no more—'tis all thine own—
His crown, His joy divine,
And, sweeter far than all beside,
He, He Himself, is thine."

Following the address Mr. Thomas S. Smith of the Board of Trustees presented the diplomas to the graduates.

Miss Emma V. Christenson gave the address for the women graduates at the class exercises in the morning, and Mr. George M. Landis spoke for the men.

The reception to the graduates by the Faculty and Business Staff was given at five o'clock in the afternoon in the Woman's Building. At the dinner which followed, Mr. Gosnell presided, and the class picture was presented by Mr. Fred G. Crown, whose brief address was greatly enjoyed; and at no point was the applause more enthusiastic than when he announced that the class had subscribed the sum of \$350 as an annual gift to the Institute until a total of \$7,000 had been paid, and handed the pledges to Mr. Gosnell.

At the latter's request, Mr. Gaylord responded very happily, thanking the class on behalf of the Board of Trustees,

the Faculty and Business Staff and the entire Institute Family.

The list of graduates follows:

Franta May Baker, Hilda B. Biastock, Mildred Leona Birt, Carrie E. Bosserman, Laura F. Braunschweig, Mildred Delilah Brownlee, Emma Victoria Christenson, Rachael Ethel Davis, Emma Myrtle Dunham, Alma Marie Gahim, Rossie Anna Gillon, Gertrude Eugenie Gronseth, Florence Pauline Hughes, Alice M. Johnson, Esther P. Johnson, Lillian Ruth Johnston, Elizabeth Belle Jones, Frieda A. Krueger, Henrietta Logan, Esther M. Monroe, Helen M. Taylor, May J. Taylor, Dorothy H. Thompson, (Mrs.) Clora Kettelman Warner, Mamie J. Young, Lawrence H. Athey, Cornelius C. Bergmann, Jacob Blaauw, J. Maurice Carlson, Fred G. Crown, William R. Farnum, Harley Seaver Fletcher, Moses H. Gitlin, Harold C. Goodenough, Harold Guy Hoffman, Carlton L. Johnson, Harry E. Lang, George McCulloch Landis, Josias E. Leenhouts, William A. Martin, Harmon Sidney Nixon, Wm. Hobart Rauch, Charles W. Schlegel, Wilbur E. Smalley, Oscar C. Thompson, Gerhard Toews, Abraham Jennings Unruh, Edward W. Von Busch, Hugh Benton Warner, Frank Williams, Thomas Morton Wright, Louis J. Yelanjian.

Harold G. Hoffman wrote the words of the class song which follows and Laura F. Braunschweig composed the music:

Praise Ye the Lord.

HAROLD G. HOFFMAN LAURA F. BRAUNSCHWEIG.

1. We praise the Lord whose life was giv'n To set the whole world free
2. We praise the Lord whose blood did flow An ef - bl - ca - cious stream;
3. We praise the Lord for tast - ing death, And suf - f'ring ev - ry pain
4. We praise the Lord!! Oh, dy - ing Lamb! For us the chas - t'ning rod

From sin, its pow'r, and all its guilt, On blood-stained Cal - va - ry.
From His dear side it is - sued forth In pow - er to re - ve - re.
From cro - el spear and crown of thorn, That we with Him might reign.
Thy self didst bear, to bring us back In fel - low - ship with God.

Chorus:
Oh, praise the Lord, ye man-saved ones, From sin and death set free;
And may His won - thy praise re - sound Thru' all e - ter - ni - ty!

Copyright, 1920, by Laura F. Braunschweig.

Class Song

EXTENSION DEPARTMENT NOTES.

Dr. Henry Ostrom, together with Dr. Gray, represented the Institute on the



Graduating Class, December, 1920

program of the Bible conference at Macon, Ga., January 2-16, which was arranged by Rev. J. B. Phillips. From Macon, Dr. Ostrom went to Champaign, Ill., where he delivered a series of addresses at the Gospel Tabernacle. Then he went to the Pacific Coast to hold meetings for six weeks under the direction of Dr. William P. White, Regional Director for the Pacific Northwest.

Rev. B. B. Sutcliffe left Chicago, January 3, for the Puget Sound country where he will teach the Bible for a number of months. Mrs. Sutcliffe accompanied him, and will assist Dr. White temporarily with the work of his office in Seattle.

Rev. George E. Guille taught the Bible, and Mr. Albert E. Hosmer, of the Institute Music Faculty, led the singing at a series of meetings in Lexington, Va. From Lexington, Mr. Guille went to Hope Gospel Mission, Detroit, and then to Westminster Presbyterian Church, Big Rapids, Mich.

At Joplin, Mo., Miss Elinor Stafford Millar addressed the high school, the Trolley League Ministers' Alliance, the adult Sunday-schools of the city, the Federated Missionary Society, special delegations of Girl Reserve Scouts of the Y. W. C. A. Boy Scouts, drawing room meetings, etc. She was one of the speakers at "Mel" Trotter's anniversary at Grand Rapids, Mich., January 9-16 and at Union Mission, Akron, O., where she gave inspirational addresses on the Bible.

Mrs. Margaret T. Russell filled engagements in January at the Y. W. C. A., Knoxville, Tenn., and the First Presbyterian Church, Tupelo, Miss. She will give a series of Bible studies the first half of February at the First Presbyterian Church, Corinth, Miss. The remainder of February she will teach the Bible at Meridian, Miss., under the Missionary Federation of that city.

Mr. Homer A. Hammontree assisted Rev. Harry Vom Bruch in evangelistic

Moody Bible Institute Monthly

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meetings at the Grace Evangelical Church, Naperville, Ill., during an interim when his release by Mr. Trotter was possible. During the early part of January he was with Mr. Trotter in meetings at Grand Rapids.

The Rev. Rollin T. Chafer, Regional Director for the Southeast, is to be one of the teachers at the Southfield Bible Conference, Crescent City, Fla., Feb. 14-28. Mr. Guille is also on the program.

Mr. C. E. Putnam returned to Florida with the new year, and has arranged to teach the Bible at Kissimmee, Bartow, and Lakeland.

CHRISTMAS PARTY OF THE MARRIED WOMEN'S GUILD

The Married Women's Guild closed its fall term Tuesday, December 14, with a Christmas program for the children. Through the kindness of Mr. Thomas S. Smith of the Board of Trustees, and Mrs. Smith, there was provided a Christmas tree, also a present and a box of candy for each child, and apples for every one.

After a hymn and prayer, the greater part of the program was given by the boys and girls, and the kindergarten of the Junior Guild. It consisted of the presentation of various characters from Mother Goose bringing presents to the Old Woman Who Lived in a Shoe. This was in charge of young women from the Institute who had been working in the Junior Guild during the term. Mrs. Foss L. Fellers told the Christmas story and presented the gifts.

The Guild had a very successful term's work, having enrolled forty-seven women and sixty-six children.

The work of the Guild is in charge of a committee composed of Mrs. B. B. Sutcliffe (chairman), Mrs. A. F. Gaylord (secretary), Mrs. P. B. Fitzwater, Mrs. F. L. Fellers and Mrs. J. B. Bowles.

Mrs. Sutcliffe accompanied her husband to the Pacific Coast the first week in January, to be gone several months, and Mrs. T. S. Smith took her place on the committee, beginning at the opening of the Guild winter term, January 11.

AN ALUMNI AUXILIARY IN CHINA

Rev. E. E. White, Secretary of the Alumni Association, received a letter from W. J. Campbell, '11, written October 20 from Tamingfu, Chihli, No. China, telling of the organization of the Kikungshan Auxiliary, at Kikungshan, China, when the missionaries were there for the summer vacation. Lunch, songs, Institute reminiscences, a personal work talk, and the fellowship song were features of the meeting. It is expected that the Association will meet at Kikungshan every summer.

Its officers are: President, W. J. Campbell, '11, Tamingfu, Chihli, No. China; Vice President, G. A. Jacobson, '16, Tatung, Anhwei, China; Secretary,

Theresa Peterson, '07, Fancheng, Hupeh China; Treasurer, W. H. Nowack, '00, Miyanghsien, Honan, China.



An Alumni Auxiliary in China.

Left to right, seated—W. J. Campbell, '11, Tamingfu, Chihli, No. China; Sarah Faris, '11, Tsining, Shantung, China; H. C. Ramsey, '96, Shunefu, Chihli, China; Mrs. G. A. Jacobson, '11, and G. A. Jacobson, '16, Tatung, Anhwei, China;

Second Row, Hattie Bailey, '18, Door of Hope, Shanghai, China; Theresa Peterson, '07, Fancheng, Hupeh, China; W. H. Nowack, '00, Miyanghsien, Honan, China; Carrie Olson, '10, Taipingtien, Hupeh, China; Inga Hovden, '10, Laohokow, Hupeh, China.

Top row, Mrs. H. C. Ramsey, Shunefu, Chihli, China; Miss Staurseth, prospective Institute student; Mrs. W. H. Nowack, Miyanghsien, Honan, China; Olive Hodnefield, Fancheng, Hupeh, China; Marie Anderson, '16, Sinyangchow, Honan, China; and Mrs. W. J. Campbell, Tamingfu, Chihli, No. China.

Those present, members of the Association, and not in the picture, were Marie Fredericksen, '14, Juning, Honan, China; Christine Johnson, '14, Chengyang, Honan, China; A. S., '13, and Mrs. Olson, '14, Suichow, Honan, China.

A COMPLIMENT TO INSTITUTE MEALS

The following paragraph is from a letter written by Miss Luella G. Fogelsanger, a former employee of the Institute, now a student in a college in an eastern state:

"The menus at Moody gave such a well balanced diet, and at the same time were so appetizing, that I wondered if you would send me copies of them for a period covering one or two weeks. This seems like a big favor to ask, but couldn't you just make carbon copies as you write them up for your scrap book. We do not have such a well qualified person as Mrs. Russell to plan our meals for us, and as I was speaking favorably of the meals served at Moody, I was requested to get copies of some of them, if I could. If you will kindly do this for me, we may be able to introduce a few new ideas."

MID-WEST BIBLE CONFERENCES

Five Bible Conferences were held by the Institute in the Middle West between November 28 and December 9 at Lincoln,

Neb., Kansas City, Kan., Muskogee, Oklahoma City and Enid, Okla. The Institute speakers taking part included Dr. James M. Gray, Dr. P. B. Fitzwater, Dr. Henry Ostrom, Rev. L. W. Gosnell, Dr. Otis G. Dale, Rev. John C. Page and Rev. Grant Stroh.

The speakers were divided among the different places, not all of them being available for any one.

A very friendly reception was accorded them, abundant expressions of appreciation being voiced for the work done, and the desire expressed at each place to have another conference in the future.

Arrangements for the conferences were made by Dr. Dale.

A REUNION IN INDIA

A Moody Bible Institute fellowship meeting attended by nineteen former students was held, August 27, at Landaur, Mussoorie, India, before they scattered to their various stations for their winter's work. The denominations represented were the Australian Methodist Episcopal, Swedish Alliance, American Pentecost, Presbyterian and United Presbyterian. Songs reminiscent of Institute days were sung, and Horace E. Weavers, as chairman of the meeting, spoke briefly of the necessity of presenting the whole truth of the gospel and of living on a plane consistent with its teaching. Two hours of testimony and prayer followed, in which the needs of the Institute, students and Faculty were particularly remembered.



A Reunion in India

Those present are shown in the picture: Left to right, first row, Georgia Wengert, '19; Mary Lois Boyd, '18; Mrs. Wm. Sutherland, '17, (nee Bertha Leona McElroy); Edna Belle Broyles, '19. Second row, Helen Dorothy Anderson, '18; Clara Beach, '94; Florence Tomaseck, '19; Gertrude Horst, '19; Wm. M. McKelvey, '11. Third row, Horace Ernest Weavers, '17; Clara Lloyd, '16; Joseph Selman Otteson, '17; Paul Johannes Andreason, '16. Fourth row, Harriet Downs, '13; Lois Buchanan, '10.

IN MEMORY OF GEORGE VINCENT MULLIGAN, '16

The following verses were written recently by Rev. Hugh Kane (father of Mrs. G. C. Prince, '18), while visiting

in the home of the bereaved parents, Mr. and Mrs. G. W. Mulligan, Peterboro, Ont. George V. Mulligan was severely wounded while rescuing a wounded comrade at Passchendaele, Belgium, Nov. 4, 1917, and died Nov. 18, aged 21.

Upon the gory fields of France,
'Mid din of shot and shell;
While giving to his comrades aid,
He grandly, nobly fell.

Sweet comfort this—he knew the Lord,
And from the paths of sin
It was his privilege and joy,
Some wandering ones to win.

Our hearts are sad today, and yet,
Faith can in triumph sing,
"O grave, where is thy victory?
O death, where is thy sting?"

We know the strife will soon be o'er,
And all life's conflicts cease;
And we shall meet our loved one, where
'Twill all be joy and peace.

How sweet the thought—Thy coming,
Lord,
Will mean reunion sweet,
And those we loved, and lost awhile,
We'll meet at Thy dear feet.

Till then, we'll dry each falling tear,
The prospect—O, how fair!
It shall be soon, perhaps, to-day,
We'll meet Him, "in the air."

TO SECRETARIES OF GRADUATED CLASSES

Occasionally a copy of a class letter reaches the editor of this department of the MOODY BIBLE INSTITUTE MONTHLY. We would much appreciate receiving a copy of all such letters, at the time issued. Address Managing Editor, Publication Department, The Moody Bible Institute, 153 Institute Place, Chicago, Ill.

MOODY BIBLE INSTITUTE THANKED

Whereas, by the grace and generous spirit of the Moody Bible Institute of Chicago, the Baptist church and the Christian people of Vancouver have enjoyed the rare privilege of two weeks' Bible instruction by three able exponents of the book of God, Dr. Ironside of California, Dr. Chafer of New Jersey, and Dr. White of Seattle; it was the expressed desire of the entire congregation that a like Bible school should be held in this church another year, and a vote of thanks was extended to the Moody Institute for the great service it has rendered the citizens of Vancouver in sending these godly men to impart such valuable lessons on the sacred Scriptures.

As defenders of the verbal inspiration of the Bible and exponents of the doctrines of the cross of Christ, the

sermons of Drs. Ironside and Chafer have never been surpassed by any ever delivered in the Baptist church of this city.

W. H. SWARTZ, Pastor.

The above appeared in the *Vancouver Columbian* of November 20, 1920.

PERSONALIA

C. E. Haskins, '19, has a large missionary field in northern Wisconsin, with Radisson as the center.

Alta Christiansen, '18, has for more than a year been pastor's assistant in the First Congregational Church, Sioux City, Ia.

Albert C. Hakim, '20, has been conducting special meetings at Gilman, Polly, Jump River, Sheldon, and Conrath, Wis.

Lawrence Athey, graduate of December '20, began work, January 1, as assistant pastor of the First Methodist Church, Guthrie Center, Ia.

Stephen Vaughan, '94, is now pastor of the Highland Park Congregational Church, Muskegon, Mich. Address 43, Montgomery St.

Dr. Floyd John Evans, of Topeka, Kan., assisted by L. H. Thomas, '19, and Mrs. Thomas, recently closed a successful revival at Buckner, Mo.

Daisy F. Eggleston, '18, conducted a series of Evangelistic meetings during December at the Methodist church in Monticello, N. Y.

Harry J. Baldwin, '13, was a recent Institute visitor. He was returning to his pastorate at Colorado Springs, Colo., having attended the funeral of his father in Cleveland, O.

Florence Monroe, '18, is in her third year of service as pastor's assistant in the First Presbyterian Church of Sioux City, Ia., one of the largest Presbyterian churches in the state.

L. C., '15, and Mrs. Schaumberg (nee Lily Schrader, '15) are studying Spanish at Cadiz, Spain, preparatory to going to Rio Benito, W. Africa, for work under the Presbyterian Board.

Clara A. Mason, '09, is home on furlough at South Randon, Hauts County, N. S. Since 1912 she has been working under the Baptist Board at Narsapattanam, Vizagapatam District, S. India.

Miss Beulah L. MacMillan, '17, reached the Congo Mission station at Kimpese after an uneventful trip, following a delay of six weeks in London. She is out under the American Baptist Foreign Missionary Society.

J. W. Patterson, '03, pastor of the Second Baptist church of Mount Vernon, Ill., has issued a booklet in which he sets forth Jesus Christ as the Way out of present world confusion.

Walter Scott Elliott, '97, who has been for some time with the Chinese

section of the Y. M. C. A. in France, recently visited the Institute on his way to his home in California. He expects to return to his field of labor at Changsha, Hunan, China.

Frieda Stern, '20, whose parents are missionaries in Africa, sailed Nov. 15, for S. Africa under the South Africa Baptist Missionary Board. She is to hold the station at Kafulafuta, Ndola, N. W. Rhodesia alone, there being no man or experienced person to send.

A. Maier, '00, pastor of the Baptist church at Bethesda, O., recently concluded special meetings in his church with Dr. G. R. Robbins as preacher. The meetings resulted in twenty-two baptisms, and seven volunteers for missionary service at home and abroad.

J. R. Humphries, '11, is reported by *The Baptist* to have closed his work at Dodgeville, Wis. It is further said that Mr. Humphries has done good work on several fields in Wisconsin. His future plans are not known.

A. W. Littrell, '12, has twice held special meetings in Immanuel Baptist Church at Mishawaka, Ind. As a result of the last meeting in September, 1920, a number were converted and there were many reconsecrations.

Garrett E. Mountsier, '19, who is working on a farm at New Castle, Colo., is gaining in health, and hopes to be able to finish his work at the Institute. Meanwhile he is taking a course in Bible Synthesis in the Correspondence Department.

C. G. Langley, '20, is a missionary pastor in northern Wisconsin under the Presbyterian church, with charges at Herbsler, Cornucopia, and Port Wing, living at the last named place. These churches have been without services for many years. Mr. and Mrs. Langley are meeting with success in their work.

H. J. Baldwin, '14, was installed pastor of Emanuel Presbyterian Church at Colorado Springs, Colo., September 29. The *Herald and Presbyter* says: "This congregation has taken on new life and growth under the new pastor and his wife."

L. Jack Clark, '17, Y. M. C. A. Secretary of the Newsboys Club at Houston, Tex., writes—"I just returned from a trip over the state, and find Texas is full of Institute men. My work continues to be a pleasure, and I thank God daily for the training received at the Institute."

George Georgoff, '16, has recently taken up home mission work under the Methodist church at Byesville, O., in a coal mining section of 200 square miles, with 30,000 population; and not one professing Christian that he knows of. Pray for this needy district.

Jacoba Tibma, '20, of the Evening Classes, who is working in connection with the Chicago Jewish Mission of the Christian Reformed Church, is adapting herself to the peculiar needs of the work. She is winning her way into the hearts

Moody Bible Institute Monthly

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of the children and finding entrance into Jewish homes.

Mrs. L. Rowena Becker, '20, writes from New York: "I am on my way to the heart of Africa to spread the good news of salvation. Please send the MOODY BIBLE INSTITUTE MONTHLY in care of the American Baptist Mission, Matadi, Congo Belge, Africa. I do not want to miss it."

A. Fern Houser, '11, has been doing Bible teaching in the classes at Guatemala City, C. A., also itinerant work. She says, "We see a difference in the young people who have had this year of training, and we ask our friends to pray that their lives will bring forth fruit from the seed sown during these months."

R. L. Evans '95, has entered on his thirteenth year as pastor of Sutter Avenue Presbyterian church, St. Louis. Twenty-six members were received into his church on profession, December 5. The pastor and church carry on the Chatham Avenue Mission. Mr. Evans also lectures each week at Brookes Bible Institute.

E. S. Woodring, '96, is pastor of the Trinity United Evangelical Church of Allentown, Pa., his native town. This is one of the oldest and most influential churches of that denomination and the mother of five other flourishing churches of that city. The twenty-fifth anniversary of the building of the present church edifice was recently celebrated.

Millard S. Cairns, '17, has resigned as pastor of the Congregational church at Wataga, Ill., to take up evangelistic work and Bible teaching. He reports assisting E. B. Morton, '14, pastor of the Orange M. E. Church, Gilson, Ill., in a campaign in December. Mrs. Cairns expects to return to the Institute for further study.

Herbert R. Peaslee, '18, working under the Central American Mission, Choluteca, Honduras, C. A., says that for the past seventeen months revolutionary talk has kept up, but he has continued his work and there has been no actual trouble. There have been battles and raids in other parts of the country, but nothing has harmed those living in Choluteca.

The Student Volunteer Band of the Institute, numbering more than 200 members, elected officers, Dec. 11, for the coming year as follows: President, Harold Lundquist; Vice-President, Howard Hermansen; Recording Secretary, Corinne Manchester; Corresponding Secretary, Alice Clark; Treasurer, Thomas A. Bancroft; Assistant Treasurer, Lydia Klint.

A group of Institute students, composed of H. C. Hickson, Joseph Fleming, August Holm and Wallace Thronbloom, conducted evangelistic services in Moline, Davenport and Rock Island churches during the holiday vacation with the following results: Professed conversions, 71; total attendance, 2065; personal conversations regarding salvation, 345.

B. Estelle Zimmerman, '09, writing from Guatemala City, C. A., for the *Central American Bulletin*, says, "Our hearts have been made very glad lately to see some of the fruits of the gospel in this land. The sufferings that we bear as we labor together with Him are wholly forgotten in the joy of seeing souls established and bearing fruit to His praise."

Mr. and Mrs. L. P. Rowland, of Grand Rapids, Mich., friends and associates of D. L. Moody, celebrated their golden wedding anniversary, Dec. 6, 1920, with over 150 friends present. The home was full of golden blossoms. Mrs. Rowland wore her wedding dress of fifty years ago, and the wedding cake, having been sealed in tin for fifty years, was as good as when it was first served.

William Caldwell, '18, is pastor of the North Side Presbyterian Church of Eau Claire, Wis. This church was about to close when he took charge of it, and is now in a flourishing condition. A Christian Endeavor Society has been organized, also a Boys' Club, and the erection of a church building is in prospect. Mr. Caldwell was ordained, Oct. 6, by the Chippewa Presbytery, at Eau Claire.

J. Calvin Leonard, '12, is pastor of the First Presbyterian Church at Morrisonville, Ill., which celebrated its semi-centennial November 11, 12 and 14, Mr. Leonard was assisted in the services by Dr. D. Coe Love of Kribbi, Cameroun. W. Africa, foreign pastor, also by some former pastors, of the church. The last few years have seen a phenomenal growth in the membership.

Charles S. Foster, '15, of the Blanche Memorial Mission Station in Northern Rhodesia, writes in *The Pioneer* of recent itinerating trips to groups of villages thirty and forty miles from his station. The preaching of the gospel was accompanied by the manifestation of the Holy Spirit in confession of sin and profession of trust in Jesus Christ alone. Mr. Foster asks prayer for more workers.

David Rees-Jones, '16, has been invited to supply the pulpit of the Presbyterian church of Chelsea, Okla. It is expected that he will be received by the Presbytery of Tulsa in a short time and be regularly installed as pastor. Mr. and Mrs. Rees-Jones reached Chelsea January 1, and were most cordially welcomed by the people, who provided them with a cozy new parsonage and with many conveniences for housekeeping.

Miss Marie Hofmeyr, after two terms at the Institute, left Dec. 6, for her home in Capetown, Africa, from whence she will go to Nyasaland as a missionary under the Dutch Reformed Church of South Africa. "It was a great expense to come," she said, "and I thought at first it would not be worth it. But I can truthfully say, I am most thankful that I did, for now I feel I have a foundation upon which to build. The Institute

gave me just the Bible study and practical work that I needed."

Herbert W. Flagg, '11, Tengyueh, Yunan, China, has an interesting account of itinerant work in the October number of *China's Millions*. He and C. G. Gowman, '11, of Taku were present as nine families at Shan Chi destroyed their paraphernalia of heathen worship. "We revelled in iconoclasm," says Mr. Flagg. Mr. Gowman spent several days with the people of Shan Chi. Their request was that they be taught to pray to the true God—"for now we must not pray to demons."

William L. Lightfoot, '12, was appointed pastor of the Method' st church at Roscoe, Tex., by the annual conference which met at Clarendon Tex., Oct. 25.

Rev. Hugh W. Gilchrist, D.D. pastor of the Westminster Presbyterian Church, San Francisco, says of Miss Mona Martha Nicholls, '16, who recently died in that city: "She did an excellent work for us, bravely struggling against a fatal condition to the last day. Her life has left a strong impress upon the whole church, especially the young people."

Walter E. Craighead, '18, was ordained, August 26, at the First Baptist Church, Albion, Mich., as the first American missionary to be sent to Russia under the Russian Missionary Society. Mrs. Craighead, (nee Hazel Thomson, '19), was at the same time set apart for missionary work in Russia. After graduation from the Institute Mr. Craighead studied at the Russian Bible and Educational Institute in Philadelphia. They sailed for Europe, Nov. 27, with a party of twenty-four Russian missionaries, accompanied by Pastor William Fetler, of the Philadelphia Institute.

As noted briefly in an earlier issue, Arthur Bulgin, twenty-one year old son of Elwood J. Bulgin, '94, Presbyterian evangelist of Portland, Ore., was accidentally killed near Outlook, Wash., on October 9, while on a hunting trip. He was formerly a grand opera singer and had gone west to help his father in a series of special meetings. The man whose gun discharged the fatal shot was fully exonerated by Dr. Bulgin in a public service, and was received by him into the membership of the church. Beside his parents Mr. Bulgin is survived by his wife, Mrs. Helen Chase Bulgin, and a brother, William L. Bulgin, of Portland.

E. A. Sommers, '17, for the past four years a missionary under the Congo Inland Mission, stationed at Djoko-Punda-Kasai, Congo Belge, W. Africa, was a recent visitor at the Institute. Mr. and Mrs. Sommers were passengers on the "City of Athens" when it struck a mine and sunk thirty miles off Cape Town with the loss of many lives. At his station there are insufficient accommodations for all the boys who are seeking training. Besides elementary subjects, various trades are taught, and there is a teacher-training course in

Bible study and personal work for those led to become evangelists. More than twenty natives trained in the school are now out in the surrounding district teaching and preaching.

BORN

To Talmage W., '18, and Mrs. Wilson (nee Opal Hedrick, '18), a daughter, Bonnie Marion, November 1. Address, Tenino, Wash.

To T. A. S., '15, and Mrs. Homme, a son, Soren Stanley, at Cleveland, O., November 29.

MARRIED

Herbert S. Stoltz, '15, and Ida Cherix, October 10, at Genolier, Switzerland. Now at Caixa 454, Rio de Janeiro, Brazil, S. America.

Winsor Chase and Mary Johnston, '17, October 17, at Evanston, Ill.

William R. Spaugh and Gertrude E. Buxton, '16, December 16, at Chicago, Ill.

Otto C. Fillinger, '19, and Emart Carlin, November 19, at Duluth, Minn. Address Jump River, Wis.

Charles Riley, '16, and Ida Sandholm, '20, at Cicero, Ill., October 23.

Howard K. Nelson, '15, and Dorothy Bowles, '19, at Chicago, Ill., January 1.

William Roy Farnum, '20, and Evangeline B. Rodda, '20, at Detroit, Mich., December 29. At home, Berrien Springs, Mich., where Mr. Farnum has taken a pastorate.

DIED

Robert W. Hardy, '02, at Norwood, Pa., December 4. Mr. Hardy was killed in an explosion.

Fred W. Otto, '17, at Rosedale, Kan., November 25.

Alvin E. Pierce, '12, at Enterprise, Ore., December 23.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Founder's Week Conference, Moody Bible Institute, Chicago, Feb. 1-5, 1921.

International Sunday-school Convention, Kansas City, Mo., June, 1922.

International Union of Gospel Missions Convention, Akron, O., May 22, 1921.

National Council of Congregational Churches, Los Angeles, Calif., beginning July 8, 1921.

World's Sunday-school Convention, Buenos Aires, Argentina, 1924.

Rev. William Sanday, D. D., the great theological scholar and critic, died September 16 at Oxford, England, in his seventy-eighth year. The interest of the Christian world in Dr. Sanday centers in his writings, among which were, *The Authorship and Historical Character of the Fourth Gospel*; his Bampton lectures entitled, *The Early History and Origin of the Doctrine of Biblical Inspiration; Christologies, Ancient and Modern; Personality in Christ and in Ourselves*, the latter being considered the most original of all his works. *The Times* (London) says that his influence on theology in Oxford and England was strong and healthy. In the school of English the-

ology, which is known as reverend criticism, he occupied a foremost place. In his late life he endeavored to secure the co-operation of leading German theologians to bring about a healthy change of German public opinion, but with little or no success.

THE DEATH OF BISHOP BURCH

Rev. Charles Sumner Burch, D. D., bishop of the Diocese of New York, while taking a walk on the Riverside Drive in New York City, December 20, was taken ill, and reaching the home of a friend he died within a few hours. He had only served for some fifteen months in his official capacity, being the successor of Bishop David H. Greer. One of his great aims was the completing of the cathedral of St. John the Divine, which is to be one of the greatest ecclesiastical structures of the world, the nave alone costing some four millions of dollars.

Speaking once of the surprise of some that a bishop should be recruited from the newspaper business, he said, "Perhaps so, but I was a lay reader while yet in journalism. I think the most appreciated honor of my life was my election to the editorship of the university *Chronicle*, the college paper, except being made first baseman on the college baseball nine."

CORROBORATING THE BIBLE

"During the last quarter of a century, excavations in the ancient Bible lands have brought to light many remarkable corroborations of the truth of much discussed passages in Bible history. Mesopotamia, now under civilized rule, is expected to yield a large harvest to the explorers, as the Assyrian and Babylonian lands have done in recent years. Professor Breasted, of Chicago University, who has just returned from the Near East, has brought back many valuable relics, among them being an Assyrian prism or six-sided tablet on which are inscribed the royal annals of Sennacherib, king of Assyria, relating to his chief campaigns. On this prism Dr. Breasted found the record of the miraculous destruction of the Assyrian army before Jerusalem, in the days of Hezekiah, as related in 2 Kings 19:35. It would be interesting to know what eminent critics who dispute many passages in the Bible think of this piece of evidence from the great repository of wonderful secrets—the bosom of the earth—where it had lain hidden for more than twenty-five centuries."—Exchange.

FREEMASONRY AND WORLD DOMINATION

According to the Chicago Tribune Foreign News Service, Count Reventlow, a friend of the Hohenzollern's, alleges that there is a conspiracy on the part of Freemasons to rule the world. Among other things, he said:

"Wilson's peace plans followed the Freemason's international plan. Germany has become a chaotic republic instead of the former strong monarchy which was a stumbling block for the world's Freemasonry.

"In 1916 the American Freemason magazine declared that Freemasonry was pledged against kings and junketers. Mr. Wilson was the conscious instrument of the Freemasons. Throughout the war and peace conferences Mr. Wilson carried out the aims and spirit of the Freemasons and the Jewish organizations.

"If Germany had not trusted Wilson like a child, the war would not have been lost and Germany today would have been a monarchy.

"The Norwegian parliament gave the prizes to two Freemasons because Freemasons influence parliaments when monarchies are no longer strong. Freemasons led Norway's separation from Sweden. M. Bourgeois is the leader and agent of a secret Zionist society in Paris."

THE SUSAN G. GRAY MEMORIAL

(Continued from page 267.)

eight months of the year ending April, 1920, amounted to \$7,522.81. The amount required for this year will be much greater. The sixth and seventh stories of the building will furnish adequate and suitable headquarters for the activities of the Married Women's Guild, of which Mrs. Gray was the founder.

Sacrificial giving, with intercessory prayer, must enter very largely into all efforts, if, by the blessing of God, this task be brought to a successful completion. Therefore do not wait to be solicited, but write the Alumni Headquarters, 153 Institute Place, assuring of your prayers and your willingness to cooperate when the opportunity is presented.

SO, HEART, BE TRUE

By Fred Scott Shepard

If word of mine, which I might speak,
Would courage give unto the weak,
Or guidance to the souls that seek,
Would I be still?

If deed of mine, which I might do,
Would give relief or hope imbue,
When hearts have need—e'en 'twere but
few,
Would I not serve?

If thought of mine, breathed as a prayer,
Would help another grief to bear,
Or in his trials have a share,
Would I not pray?

But word and deed and kindly thought
Are with unmeasured import fraught,
And, blessed of God, ne'er come to naught.
So, Heart, be true!

Moody Bible Institute Monthly

The Gospel in Print

William Norton

TO TRACT AND COLPORTAGE WORKERS

"Ye servants of the Lord,
In works of love combine;
Tis yours to go from door to door,
And scatter truth divine.

"Go, with a bleeding heart,
And melting tones of love;
Weekly to dying men impart
Your message from above.

"Go, in the strength of faith;
Go, in the power of prayer;
And with the simple printed leaves,
Glad news from Jesus bear.

"Fear not the face of clay,
Go, trusting in the Lord;
Jesus with smiles will cheer your way,
And be your great reward."

—Author Unknown.

"MY WORD SHALL NOT RETURN VOID"

A man went to the top of a building in Chicago, and threw into the air a quantity of notices of a noonday prayer meeting in that city. These notices had on them a passage of Scripture. One of them stuck to a man's hat, and some time afterwards his friends asked him what he had that railroad ticket stuck in his hat for; he took it off and read it, and it led to his conversion.

* * *

A man was given a tract by the roadside; simply glancing at it, and coming to a hedge, he stuck the tract into the hedge; but it was too late; his eyes had caught a few words of the tract which led to his conversion. He afterwards became a preacher, and years later, in a meeting he was holding, he related this incident. At the close of the meeting, one came to him, and said, "I am the man that was on the other side of the hedge, and I too was saved through that tract."

* * *

A woman in Lebanon, Ky., heard Moody preach, and resolved to do something for the Lord. She gave a tract to a young man. He gave himself to God. He was Dr. Loriner, the noted Baptist minister. He led to Christ Russell H. Conwell, now pastor of a large church in Philadelphia.

* * *

A commercial traveler went into a store and asked a young man named Sayford if he wanted to put his name on a prayer list. To please the traveler he assented, and forgot it. Soon after he was converted, and became an evangelist to young men in colleges of America. Ober gave himself to Christ

through hearing him, became an evangelist and went to Cornell University. John R. Mott heard him and was saved, becoming a well known evangelist in colleges as well as in other world-wide work.

* * *

To the above we may add that some one gave four copies of H. L. Hastings' lecture on the "Inspiration of the Bible" to four infidels at different times. All four were converted and became ministers of the gospel in four different denominations.—*The Christian*.

"NONE IN HELL!"

"Tracts everywhere!" said a youth with a sneer, as a young Christian lad handed him a leaflet one Lord's Day afternoon.

"No," said the lad quietly, "there will be none in hell," and passed on.

God fastened that single sentence as a nail in a sure place and he could not get rid of it—"None in hell!" seemed to echo in his ears every time he saw a tract, and ultimately he was converted.

Reader, there will be "None in hell!" Neither gospel invitation nor gospel entreaties.

How eagerly the lost multitudes, in the hopeless region of despair, would welcome the first invitation of mercy; but their day is past, their time of grace is over. Of these there is "None in hell!" How are you treating them on earth?

These golden opportunities, solemn warnings—these loving invitations of God, as (John 3:16): "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Accept them, speedily; for, remember, there will be "None in hell." Prov. 1:24-28.

—Selected.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named from December 1 to 31, 1920, inclusive:

Prison Book Fund:

New York, 438 books, 251 Pocket Treasury, 25 Gospels.
Washington, 10 books, 10 Pocket Treasury.
Illinois, 144 books, 112 Pocket Treasury, 50 Gospels.
Colorado, 50 books.
Florida, 45 books.
Ohio, 120 books.
Rhode Island, 5 books, 5 Pocket Treasury.
Idaho, 50 books, 50 Pocket Treasury.
Mississippi, 10 books, 10 Pocket Treasury.
Oregon, 105 books, 100 Pocket Treasury.
Indiana, 25 books, 25 Pocket Treasury.
Minnesota, 25 books, 25 Pocket Treasury.
Texas, 50 books, 50 Pocket Treasury.
Michigan, 100 books, 150 Pocket Treasury, 50 Gospels.
North Carolina, 25 books, 25 Pocket Treasury.
Georgia, 60 books, 55 Pocket Treasury.
Nebraska, 50 books, 50 Pocket Treasury.
South Carolina, 70 books, 70 Pocket Treasury.

Spanish "Way to God" Book Fund:

Santiago de Cuba, 150 books.
Porto Rico, 75 books.
Mexico, 250 books.
Arizona, 50 books.
Reo de Cadiz, Spain, 100 books.
Argentine, 100 books.
Honduras, 50 books.

Hospital Book Fund:

Michigan, 50 Pocket Treasury.
Indiana, 10 books, 25 Pocket Treasury.

Army and Navy Book Fund:

Oklahoma, 50 books, 100 Pocket Treasury, 100 Gospels.
Illinois, 10 books.

Pioneer Book Fund:

Minnesota, 10 books, 50 Pocket Treasury.

Mountain Book Fund:

Tennessee, 111 books, 331 Pocket Treasury.
Virginia, 74 books, 74 Pocket Treasury.
West Virginia, 25 books.
Pennsylvania, 2 books, 1 Pocket Treasury, 1 Gospel.
North Carolina, 150 books, 16 Gospels.
Kentucky, 60 books, 100 Gospels.
Georgia, 25 books, 23 Pocket Treasury.

India Book Fund:

Travancore, 5 books.
Beras, 80 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from December 1 to 31, 1920, inclusive:

Africa Book Fund:

2 Contributions \$ 6.00

Alaska Book Fund:

1 Contribution 1.00

Army and Navy Book Fund:

6 Contributions 83.90

Fire Station Book Fund:

1 Contribution 1.00

Hospital Book Fund:

2 Contributions 2.00

India Book Fund:

1 Contribution 4.00

Lodging House Book Fund:

1 Contribution 1.00

Lumber Camp Book Fund:

5 Contributions 126.00

Mountain Book Fund:

115 Contributions 694.92

Pioneer Book Fund:

3 Contributions 9.50

Prison Book Fund:

38 Contributions 291.25

Seamen's Book Fund:

1 Contribution 50.00

Spanish "Way to God" Book Fund:

97 Contributions 533.91

Free Tract Fund:

5 Contributions 12.03



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35c

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Christian Science and the Word of God. C. A. Blanchard. Doz. 25c

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MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE and THE INSTITUTE TIE. Published on the first of each month by The Moody Bible Institute of Chicago.

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J. H. RALSTON, Associate Editor.
S. A. WOODRUFF, Publishing Agent.

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(Continued from page 288.)

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